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FRIEDRICH FROEBEL

AIDS TO
FAMILY GOVERNMENT;
OR,
FROM THE CRADLE TO THE SCHOOL,

ACCORDING TO FROEBEL.

By BERTHA MEYER.

TRANSLATED FROM THE SECOND GERMAN EDITION BY

M. L. HOLBROOK, M.D.

TO WHICH HAS BEEN ADDED AN ESSAY ON

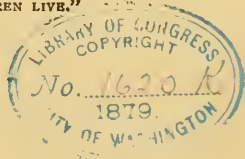
THE RIGHTS OF CHILDREN

AND

THE TRUE PRINCIPLES OF FAMILY GOVERNMENT,

By HERBERT SPENCER.

Motto. "COME, LET US FOR OUR CHILDREN LIVE."



NEW YORK:
M. L. HOLBROOK & CO.

1879.

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1879.

PREFACE TO THE TRANSLATION.

I HERE offer to the English speaking public a translation of the most widely known and popular treatise upon the early training of children that has appeared in Germany during the present generation. The author, Mrs. Bertha Méyer, has devoted herself with an intelligent enthusiasm to the promotion of popular culture, and her high social position has afforded her opportunities for realizing her plans such as few women enjoy, while her fervid eloquence as a writer has given her rank among the noblest teachers of mankind. Guided by the more elaborate writings of Jean Paul Richter and Friedrich Froebel, she has popularized the theories of child-life presented by these great masters, and has applied them in a manner of which a woman—a mother—is alone capable. As her name is now honored by mothers throughout Germany, I could desire no higher reward for the pleasant labor of this translation than to see it equally honored and her noble work equally productive of good in our own country.

M. L. H.

NEW YORK, Oct. 1st, 1878.

PREFACE TO THE SECOND GERMAN EDITION.

THE following book has found many kind and indulgent friends ; it has been received by mothers with favor ; indeed has been made a part of the family and household treasures by many, so that they go to it as a friend and counsellor when disquieted by doubt and uncertainty. The wish has been expressed to us orally as well as by numerous letters that it might find a wider circulation and be accessible to every mother in every position in society. Therefore the publisher has been moved to prepare a new and cheap edition which can be purchased by every family having the desire to learn from the experience of others, so that instead of subjecting each child to a special experiment they may first form an intelligent opinion as to the best means of aiding it in its full developement.

The first source of these leaves was the author's desire to be a counsellor and help to her own children when the mother's eye could no longer watch over them. If they are destined to go out to a wider circle and it is permitted to them to speak words of consolation to only one mother in a hundred, in the hour of anxiety to stand by her, in the moment of doubt to aid her in finding the correct solution of the nature and disposition of her child ; if in homes filled with care for the bodily welfare of her darling, they are permitted to be a quiet, helpful adviser, then will they have

fulfilled their mission. And richly then will the pen be rewarded which has so joyously moved for childhood out of which the new race originates, for the young mother and for parents whose high destiny it is to be the builders and educators of the future race. So go, little book, as in love thou hast been written, and excite and nourish love in the parental as in the childish heart.

BERTHA MEYER.

BERLIN, Oct. 1876

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FROM THE

CRADLE TO THE SCHOOL.

CHAPTER I.

BEGINNING OF EDUCATION.

I.

THE last century has rightly been called that of humanitarianism, of idealism,—the present that of realism. The humanitarianism of the last century degenerated into sentimentalism, while the realism of our century has degenerated into materialism. The two centuries, however, do not stand in absolute contrast with each other, and our own is not to be regarded as wholly destitute of the higher sentiments. What the idealism of the previous century thought to gain by violent and revolutionary means, the realism of our day is gaining by patient and practical effort, disturbed, indeed, now and then, by volcanic irruptions, but ever with restless energy renewing the work and destined to reap, in due time, its full fruition.

In the methods of our age the exactness of modern science is combined with the idealism of the past, and what is thus attained should not be, as formerly, the exclusive monopoly of a learned class, but should become the com-

mon property of mankind. This is true humanitarianism. In it is found the justification of our social struggles and aspirations, and the common bond of union between the two centuries.

II.

Woman demands in our day, an increase of human rights, and she may well demand it. Prejudice and narrowness characterize all existing conditions in society, and especially do they circumscribe the sphere of woman. Her resistance to oppression is therefore justifiable, even if the means employed and at times the end sought are not always the best.

Those who are opposed to the enlargement of woman's sphere advance an argument that is clearly unphilosophical. "If," say they, "the right to enter into public life is granted to woman she will lose her taste for domestic duties and for the training of children." But the natural instincts of woman are too strong to be thus destroyed. Her demand should only be for that enlargement and that liberty to which nature and the conditions of her life impel her. Such freedom can never impair her love of home, or render her less devoted to the sacred duties of the wife and mother whenever these may devolve upon her. Above all should woman be guarded against the necessity of entering into a repulsive marriage for the sake of a home, because the means of an independent existence have been denied to her, and protected also should she be from the lonesomeness and neglect that are so often the lot of those who remain unmarried.

The right to choose her occupation should therefore be granted to woman. If her highest aspirations in life must remain unfulfilled, then let no social prejudice, no legal restriction, prevent her from seeking in another sphere that

which shall make her at least a useful and honored member of society.

For woman, then, as for man, let increased culture, the evolution of character, be the common right. Here let the aspirations of our age find their justification and their strength.

We are thus brought to our real subject, one which, even if as old as human nature, is nevertheless intimately associated with the highest and holiest efforts of the present time.

A broader culture, a more perfect education, is the demand of our age. To promote these, numerous associations have been formed among workingmen in all parts of our German Fatherland. Our adult youth are thus seeking improvement and preparing for the exercise of higher rights and duties.

But how does the teacher of these adults find the soil which he would cultivate prepared? Has it been made sensitive and receptive to the golden seed which he would implant therein? O, here must we do violence to our pen in order not to speak of the evil which is inflicted on our youth. The imperfect education which ends in their fourteenth year, before boys and girls are old enough to understand the real value of life, and what it may justly demand of them, does not give to them all that their future will require, and in this deficient education we have the beginning of many evils which cloud our social state and threaten us with many dangers. Unprincipled demagogues take advantage of this half culture in order to pervert the teaching of the wisest and best friends of the people. What land does not afford abundant example of political and social error directly traceable to this source. The teachings of the great and noble leaders of thought carried out to their full extent cannot fail to elevate the physical and moral condition of the race, but, perverted by the unworthy,

they plunge the right-minded but half cultivated man into an abyss of degradation, out of which he can rise only with the greatest difficulty. Therefore, no call is more urgent than that for an improved education from the very birth of the child, continually developing until the youthful soul is fully grown and ripened into harmony with the demands of our age. And here we find not only the calling of woman great and powerful, but joined and interwoven with all those movements towards human welfare which our age has undertaken. She will not be turned aside from her duties by the enlargement of her sphere, but will enter upon them only more earnestly and wisely.

III.

There is a popular prejudice against the systematic training of very young children, a feeling that with the child the loving mother, however young and inexperienced she may be, receives intuitively the wisdom necessary to its care and development. The motherly instinct is relied upon as all-sufficient, while scientific culture is regarded with aversion. This prejudice among the people is a serious obstacle to human progress.

A large proportion of children die in the first year for want of proper physical care, but how much moral injury is thus done to those who survive no one can estimate. There are great evils in society which have their origin in the mismanagement of childhood.

Nevertheless we hear it said even by some highly cultivated persons that during the first years of life nature should be left to its own development, and that all that is imposed upon it from without during this period is at best mere ornamentation, or may even be an injury to the innate powers.

But let us examine more exactly before we judge. Is

there any thing more helpless or more worthy of sympathy than the new born child? No animal appears so insignificant, or would, if left to itself, so quickly perish. And yet how sweet, how touching, is the sight of this feeble creature! How it appeals to the heart for care and love, and how much, for it, depends upon the wisdom that is blended with that love! In the first year of its life the child increases in weight threefold; in no later year so much. But in this first year a very large proportion of children perish, partly from misguided love, partly from ignorance of the laws of physical health, and partly from neglect.

Love is as the breath of life to the young child, and happily this is wanting only in rare cases. But as it needs more than breath for its existence, so it needs more than love for its perfect welfare. The care of the little body must be not merely affectionate; it must be intelligent, more so than can always be expected of the young mother, who, perhaps for the first time, holds in her arms so young and helpless a being.

The celebrated children's physician, Dr. Ammon, says: "It is a well-known fact that in no other period of human life are there so many fatal diseases as in childhood. A fourth part of all the children born die during the first year. This sad death-rate has its cause partly in the natural susceptibility of children to disease, and partly in the prevailing ignorance of physical law. Unsuitable nourishment and the long-continued breathing of impure air are the most common causes of early death. Toward the end of the first year the death-rate decreases, but remains very great until about the fifth year."

Let us now further consider the child with regard to its mental and moral development during the first five years of its life. In no other equal period will it ever learn so much as in this. Shall, then, the uninstructed

instinct of the mother suffice here for its complete care and culture? When its little body is so completely dependent upon others shall its mind be thought capable of self-support and self-developement? Jean Paul, in his *Levana*, says: "The first three years of life are the academic triennium, after which the gate of the soul, language, is first opened. A right training within these three years would render an after period of unlearning, of the correction of errors, unnecessary. For the child,—yet in its native innocence, speechless and inaccessible to verbal contamination,—the most essential things are, in these three years, determined. The parental hand may cover and shade the bursting germ, but not the blooming tree. All first errors are, therefore, the greatest, and mental diseases are the more dangerous the earlier they appear. Each new teacher effects less than his predecessor, and regarding the whole life as a period of culture we dare assert that he who, in mature age, journeys over the whole world, derives less from all that he sees than he did from his nurse." In another place he says: "Upon the earliest years of life should be bestowed the utmost care since here a little strength wisely employed may accomplish more than the greatest skill in after years when habit and the complexity of all the conditions have rendered the mind less plastic and receptive. Consider first, morality. In adult life the greatest examples of virtue pass before us without affecting our conduct more than a flying comet affects the motion of the earth; but in childhood the first impressions made from without, as by love, injustice, etc., exert an influence upon all the future. As it was Adam's first sin only, that, according to the old theologians, cursed the world, so it is the wrongs inflicted upon childhood that determine the destiny of the man; for in childhood the Eternal works the second miracle—the gift of life was the first. It is in childhood that the divine is born of the

human. In the self-consciousness that makes man a responsible being exists the divine conscience, and unblest is the life in which the unfolding of self is always attended with the unfolding of evil, that is, in which a Judas always enters to betray the Saviour at his appearance. There has been too little attention given to this critical period of life, to its surroundings and its results. There are some who can recall to mind the hour when this consciousness of existence and of responsibility burst upon them and revealed the true glories of the universe. Life, especially the moral life, has first a flight, then a step, and finally rest. With each advancing year human nature is less easily changed, and a missionary can effect less in a wicked sexagenarian than an *auto-de-fé*." In another place he says: "All first impressions are long retained by the child,—the first bright color that it sees, the first music, the first flower, exist as a deep background to its future life. The child should therefore be guarded from violent and even from very delightful early impressions. Its tender, unprotected and excitable nature may be impaired or distorted by some misapprehension and the plastic form of its life may harden with some hideous false impression upon it."

And further he says: "The fruits of right training cannot be at once harvested, and you will often wonder that after doing so much, so much yet remains to be done; but in after years the results of your labors will richly appear, for that which is planted must first germinate and break through its rude coverings before it can rise to rejoice in the sunlight and, in its turn, bear fruit."

Whoever doubts these words of this great master has but to look more carefully into the nature of children. Examine thine own heart, reader, and ask thyself whether the faults of thy child are not the reflection of thine own; whether its obstinacy is not caused by thine own unrea-

sonableness, by commands, uttered only with reference to a temporary convenience,—ask thyself whether its disobedience is not due to the inconsistency with which thou to-day commandest what thou to-morrow forbiddest ; whether its selfishness has not its origin in thine own selfishness, its lack of respect for adults in the uncharitableness with which thou speakest in its presence of thy friends and relations, perverting thus its otherwise trustful and loving spirit. Consider, also, how much of weakness and even cowardice in after life are due to the practice of terrifying children and of governing them by false threats, and by mysterious sights and sounds, which to them are such terrible realities. What countless errors, indeed, originate in our ignorance of the new-born soul, in our indolent neglect of its necessities, in the indifference that leaves all to go as it will, and finally in that merely impulsive love by which the child nature is so much harmed.

Let us now pass to consider the practical means of improvement.

IV.

The greatest teachers of children and the best friends of their welfare have thought and written much concerning the problems of education, and many words of wisdom are to be found in their writings and discourses. Of all, however, Pestalozzi and Froebel have shown the clearest insight into the nature of children. Jean Paul says, prophetically : “The conditions under which the character of the child are to be formed, and the ideal according to which it is to be fashioned, may be demanded of me. But to this end one book among the endless multitude of books would not serve. Moreover, the books must possess the rare qualities of being able to understand and rightly interpret the closely folded characteristics of the

child, for we do not see them as the full grown man, but only its embryo, and its nature is as difficult to discover as the butterfly in the chrysalis to all who are not naturalists." Friedrich Froebel was this gifted prophet of the hidden nature of children which is such an enigma to parents and teachers, and for which Jean Paul demanded a solution. As the fortune-tellers of the olden time prophesied by means of the songs of birds, so Froebel disclosed in the unfolding nature of the young child its capacities, and found the way to understand and develop them in all their purity, fulness and beauty. He is the great teacher of children who has created and marked out the way for regenerating and elevating education so that it shall be able to prepare the young for the increased demands of our age. Friedrich Froebel has made the German name celebrated in all the countries of Europe and carried it even to America, and his new educational system, and the institutions which have been established by his enthusiastic disciples, have borne everywhere the German name, *Kindergarten*. The child-buds, like flowers in a garden, under the care of the new teaching, should unfold into affectionate variegated human blossoms, delighting the eye of the beholder by the joyous brightness radiated from its own. And yet, long after Froebel's Kindergarten system had been introduced into other parts of Germany, and even into foreign lands, by his gifted and self-sacrificing disciple, Frau Von Marenholtz Bulow, and spread its blessings in these places, it was forbidden in the city of Berlin as revolutionary and dangerous! Forbidden! One is astonished at this. The future generations will not believe it. To the exertions of this previously mentioned highly gifted woman permission was given by the Government, in 1859, to establish Kindergartens in Prussian cities and especially in Berlin, and incitement given to form a Woman's Union which assumed the task

of establishing Kindergartens. A seminary was also established for the training of Kindergartners, as had been done by other cities. In the year 1869 the same woman established a second Union: "The Union for Family and Public Education," which had a wider aim, namely, with the help of Froebel's methods to effect reforms in public and family education. This Union undertook to accomplish this by establishing public Kindergartens in all parts of the State, by converting all institutions for the care of children into Froebel-nurseries, by the erection of common play-grounds for the young, by making the Kindergarten a part of the system of public instruction, by the dissemination of correct educational views in tracts and by lectures for the enlightenment of the public, and by many other similar means. This Union established a seminary for the training of Kindergartners, whose pupils are spread all over cultivated Europe, and some of these have established Kindergartens in America. They take charge of public Kindergartens, or the training in institutions for children is given over to them, or they take charge of the education of children in private families. Naturally they follow Froebel's methods. The parents first give their children over to the care of Kindergartners in the fourth or fifth year. About the same age they are admitted to the Kindergarten. The great importance of the correct treatment of children in the early years of their life we have already shown. To further this end, the Union established another institution for the training of children's nurses, and for the still better preparation of Family Kindergartners in accordance with Froebel's methods. They are made familiar with the physical education of children from the earliest years of their lives, educated to domestic work, and taught how to take affectionate care of children in their plays and occupations. The younger pupils are permitted the care of children only after their third year,

but the older ones are honored by the care of even the youngest suckling.

An older institution is found in Hamburg, under the guidance of Madame Johanna Goldsmith. Its excellence is well known, and it renders valuable service in the establishment of Unions for family and public education, but it does not train children's nurses, but only family Kindergartners who do not wholly assume the care of children until after their third year. We maintain that the training of children's nurses is everywhere important and would not dispense with it in the Berlin institutions, and the public seem to have recognized this, for it has served as a pattern for many similar institutions and orphan asylums both in Germany and Switzerland. But the efficacy of this institution extends much farther than temporarily giving to girls occupation as nurses and placing them in better social positions. It fits them to become better wives and more capable educators of their own children, and thus makes them aids in the regeneration and broadening the life of the race. This is the moving thought of all these Unions inspired by Froebel's spirit. They have not merely a temporary object in view, important though this may be. The whole race should receive from them a higher culture, and the maiden, the woman, be consecrated by them to the future holy calling of motherhood. Their mission will not be fulfilled until every girl, after she has completed her allotted time in school, receives also a course of training in an institution arranged according to Fröebel's principles, and is made familiar with the care and education of children after the Kindergarten method.

We now come to the following closely-related points:—The young child is received by the Kindergarten, where its training is continued until it is of the proper age for the school. The latter carries forward the work by object lessons and spontaneous activity in accordance with

Froebel's system. After the instruction of the school is ended, the boy dedicates his future life to some art or trade with more highly developed senses, for his inventive and thinking faculties have been well prepared for his future use ; or, if he enters the paths of science, his thinking will be more intuitive and his intellectual resources more abundant than now, where mere cramming of the memory with scientific ballast has a narrowing and stifling influence on the expanding intellect. The girl, however, completes her education in higher departments of Fröebel's institution, so that she may become capable of rightly developing and guiding children in families, and later her own, until they can be received into Kindergarten and school, where her work is not neutralized, but continued in the same manner and spirit.

In Hamburg the Kindergarten school, and an institution for higher culture, established twenty years ago by a Woman's Union, have admirably co-operated and supplemented one another and excellent results have been attained.

By the general application of these great principles, what a revolution in education may we not expect. What better prepared minds will our popular educators find than when they enter the halls of our societies for popular culture to announce to the listening thankful hearers the new era in education so long the subject only of prophecy?

Fortunately, Froebel's ideas have penetrated our social fabric. His enemies can now only be designated as the enemies of human progress. The Kindergarten is a much sought institution, rich in blessings, and our school-men can hardly fail to see that it gives to its pupils physical, moral, intellectual and industrial culture. The demand of families for Kindergartners trained in Froebel's methods, and for nurses who have had training in the same methods, is so considerable that our institutions have not been able

to supply them in sufficient numbers. We cannot pressingly enough urge that more pupils be sent to these training schools, for only through them can Froebel's education impart its greatest blessing to all the people.

Let us, then, continue to work courageously and hopefully for the upbuilding of the future. "Love and strength, or inner harmony, are the poles of education." They are the poles of every great beginning. Nothing stands higher than the work of early training.

"The secret domestic word which the father gives to his children is not understood at the time, but as in a whispering gallery will it far away and by the future be heard."

CHAPTER II.

THE CARE OF THE BODY.

THERE is a popular prejudice against the scientific care and training of young children. We hear it asserted by the aged and thoughtlessly echoed by the young, that the love and instinct of the mother are alone sufficient to guide her in the care of both the body and mind of the child during the unfolding years of its life. This prejudice is so deeply rooted and so injurious that we deem it a duty to oppose it with the facts of experience and with the earnestness of deep conviction, hoping thus to arouse some fond mother from her dream-like life of love and feeling, and to guide her in the earnest and intelligent care of her child.

Fear not, young mother, that this awakening to duty will impair thy love. Rather will love be purified and ennobled by it, and the glory of motherhood, which poets and artists delight to celebrate, and which after thousands of years still makes the name of Cornelia illustrious, will also irradiate thy face and crown thy life with enduring honor.

Let not this anxiety for the care of the body be regarded as excessive, for between mind and body who shall distinguish so exactly as to be able to say what, in human culture, pertains to the one and what to the other? Let us rather regard every act performed in behalf of the child as important, related as all is to the entire organization and character.

Resulting from the excessive reliance upon the motherly instinct there is a prejudice against books that profess to instruct in the care of children. "I would never have believed that you would train your child according to the rules of a book. I thought you too sensible for that," said a cultivated young mother in my hearing to another, in whose hand she saw a copy of Jean Paul's *Levana*, and she evidently thought herself wise in thus admonishing her friend, but truly it brought the blush of shame to my own face to think that in our highly cultivated and scientific age such a sentiment could find expression, or be deemed worthy of refutation ; and yet it is as often heard as if all our knowledge originated within ourselves ; so completely is it forgotten that we derive it mainly from others.

Do these objectors to book-learning imagine that a thoughtful mother goes to a book for instruction in every trifling detail in the management of her child? Can they not understand how the thoughts of the wisest may also enrich the mind of the young mother, and may call her attention to things that would otherwise wholly escape her notice, and that thus her deficiencies may be supplemented by the good counsel of those who have had a wider experience?

Such should the instruction of mothers be—not an exact pattern to be followed in detail, but rather that which shall elevate the feelings, quicken the perceptions, and above all develop a willing and teachable spirit.

Therefore read, young mother, whatever may contribute to thy knowledge of the sacred duties that devolve upon thee. In adult life the child will bless thee, and the author who has instructed thee. Jean Paul says : "Every mother, or still better, every bride should read books upon the management of children, therewith on all sides like a jewel to cultivate and polish herself, in order that the

motherly instinct may more easily perceive that which is obscure in the child's nature, and when perceived guard, care for, and elevate it." This upon culture in general.

Concerning the bodily care of the child, read, dear mother, before the new life rests in thy arms, and before its heart beats at the portals of thy heart and thrills thee with thoughts of the motherhood that awaits thee. Learn diligently how thou art to cherish and to provide for it, and what, from thee, it may demand and expect. For this study is to be recommended the excellent book of Dr. Von Ammon: "The first duties of the mother, and the first care of the child." Hufeland's old work, "Good Counsel to Mothers," still retains its value, and treats of some things not given by Von Ammon.

If the time of pregnancy is thus employed in learning the sacred duties soon to be imposed upon thee, the higher mental state thus attained will enable thee to pass safely through many things that would otherwise annoy and will give strength to endure all in view of the happiness that awaits thee.

Regard thyself at this time not as ill; the pains to which thou art exposed are not evidences of disease. A double life pulsates in thee, and that is indeed not easily to be borne. But the more thou regardest it as an evidence of thy health, and hence livest in thy accustomed manner, actively employing thyself, the more will thy intelligent exercise do away with the inconveniences which annoy thee. Yet the new life that is being formed within thee must not for a moment be disregarded. Thou art no longer a young and free maiden, canst no longer seek thine own pleasures, or take violent exercise either in dancing, running, or working; especially not clamber upon ladders or otherwise and not remain long sitting upon the earth; in short, reflect that every sudden inclination, every shock, may cause the loss of the being

that shall otherwise be thy joy. Remember also that all violent mental emotions, terror, anger and the like may have the same effect. Be moderate also in the enjoyment of food and drink, and consider that a cheerful and uniform mode of life ensures in the best manner both thee and thy child from harm, and prepares thee for that motherhood, which in sacrifices as in joys is so incomparably rich.

II.

And now it lives and breathes, the little helpless creature of God, and its first cry echoes in thy feebly beating heart and calls to thee for love, for help, for true motherly care. If thou hast already taken counsel from Hufeland or Von Ammon, its bed is not of feathers, but is simply a horse-hair or sea-grass mattress, raised at the head, and with a soft horse-hair pillow. The easily heated little head must rest cool and not too high. A light feather or woollen cover only should be used, and, for the first week, warm bottles at the feet may help to sustain the proper temperature; but we must here warn against the use of earthen bottles at the feet, the corks of which may easily escape and cause the scalding of the child.

We do not advise the use of cradles. The cradle is a useless indulgence, and the child unaccustomed to it will sleep quietly without it. "Unrocked sleep" is a proverbial phrase to denote sleep after great weariness, and we firmly believe that an unrocked child sleeps the more soundly, for the demand to be rocked extends as a mental impression even into sleep and disturbs it. Aside from this, the shaking or rocking motion of the body is injurious. The child sleeps after nursing. The fulness of the stomach tends to drowsiness and rest, but the un-

ceasing motion prevents the quiet necessary to good digestion, and may easily cause the throwing up of the fluid food. To the easily excited brain, also, this motion is equally injurious, and may, in case of sickness, become actually dangerous where it is resorted to as a means of quieting. Let, therefore, no such unnecessary habit be established.

As personal experience teaches in the best manner, we give here some interesting cases :—

A mother says: “For the cradle of my first child I had rockers made, but not attached. During the first week the child sickened and suffered severe pains. It cried day and night and had to be carried about. The cradle rockers were then attached, in order to keep it in bed, but in spite of the rocking, it cried none the less, the pains allowed it no rest. Then, after a single night’s trial, the rockers were removed and never again replaced for this or any other of my children, and all, when not sick, enjoyed quiet, healthy sleep.”

After the warm and cleansing bath, the new born babe is dressed for the first time. The three principal requisites of the clothing are that it should be warm, soft and loose. In requiring that it should be loose, we place ourselves in direct opposition to the custom of our ancestors, who thought it necessary to guard the tender limbs from harm by wrapping the hands and feet in warm downy cushions, to the great distress and inconvenience of the child. They made the little bed so warm and soft that to them our horse-hair mattresses, and our practice of leaving the child’s head uncovered could not but seem utterly barbarous.

A soft linen or cotton shirt, and a loose jacket should clothe the tender body, and both should be so long that they may be turned up in such a manner as to afford additional support and warmth. During the first few

weeks the navel should be covered by a light linen compress, kept in place by a bandage passing around the body, but not too tightly, and the navel should receive occasional attention to guard against its too great protrusion. The legs should be loosely wrapped preferably with linen or shirting that has already been used, and the whole body and legs then loosely enveloped in flannel.

Around the warming bottles should be placed several fresh diapers, which are thus kept warm and ready for instant use, while protecting the body from the radiated heat. Thus prepared, with the arms free and the legs but lightly restrained, the little creature is laid into a *Steckkissen*,* in which it is placed upon a horse-hair or sea grass mattress. In the *Steckkissen* the fastenings should be with bands or buttons. Let there be no pins in the child's clothing, neither should mother or nurse have pins in their dresses, or, where this is not to be avoided, let English safety pins be used, which cannot injure the child. The head should remain uncovered, and then the warm cap will be a real protection when the child is taken into cooler air. A bandage for the body should also be ready for use whenever required to prevent the protrusion of the navel.

The mattress of the bed should be covered with a gutta percha spread to protect it as much as possible from impurities, and by day, when the child is not lying upon it, should be continually well aired. The room also in which mother and child sleep and rest, should be kept with reference to the utmost purity of the air, which affords a protection against most diseases, and promotes a rapid

* The German word "*Steckkissen*" has no English equivalent. It is a kind of feather pillow with broad and thin sides. The infant, with no other clothing than a short shirt, is laid upon this pillow, which is then wrapped around it and fastened with strings at the front. Thus enveloped, it may very conveniently be carried or laid to rest.

cure when they occur. A draught of air, though of course to be avoided, should be less feared, and free entrance to pure air should be permitted in all dwelling rooms. The lying-in-room also can and must be ventilated, preferably by an open window in an adjoining room. If this is not possible, let there be no fear of opening the window of the room itself, protecting only the bed of the mother and child from the draught by a curtain. In summer it is best to have the window open during the entire day, excluding only the direct rays of the sun, and even in winter the window should be frequently opened. The exclusion of light from a lying-in-room is also injurious. The intensity of the light must of course be moderated. The eye of the new born, hitherto in complete darkness, can only by degrees be accustomed to clear daylight, yet this should not be wholly excluded; for the eye is designed from birth for its reception, and air and light are for the welfare of the child—the developing man, indispensable; although they must be introduced with care, lest by too strong a light a dangerous inflammation of the eyes be caused.

With pure air and light the utmost cleanliness should also be maintained in the lying-in-room, as in general in the room in which the children live. Every impurity should be immediately removed, and no unclean or damp washing retained or dried there, for with such dampness there is a peculiarly injurious vapor. The heating of food in the child's room in any manner to cause a disagreeable odor should be avoided, and if possible there should be no cooking there. All strong smells, as of tobacco smoke, are injurious.

The air of a room is not improved by fumigation. The bad odor is simply concealed by one more agreeable, but this also, like every strong odor, is injurious. *Only by the introduction of pure air* can bad air be improved.

Where the utmost purity and cleanliness are secured, epidemic diseases either do not occur, or are, in most cases, easily controlled.

It has been clearly shown that the dangerous puerperal, or child-bed fever of the mother, and the dysentery and mouth diseases of new born children, originate in, or are developed by uncleanness, and that cleanliness in all things is their best antidote.

We would advise the use of the best room for confinement, as for illness in general. No room is too good for this, for the best air and the most perfect quiet are the first and most essential means of cure. In contagious diseases among children it is very important to put the sick one into the best room and to keep the well ones from it, both to guard against contagion and to secure to the patient the necessary quiet.

Let none think themselves too poor to provide for thorough cleanliness. Cleanliness preserves, uncleanness destroys. What is spent in keeping clothing, underclothing, room and vessels constantly clean is saved ten-fold from the expense caused by neglecting them.

Again, we cannot too urgently advise the mother to give herself the most perfect rest for some days after confinement, and to patiently lie in bed even when she feels fresh and well. The internal organs require, after delivery, a time for recuperation, and this takes place in the best manner while the mother lies quietly in bed, the horizontal position being essential. She will thus escape the severe abdominal affections that afflict most women, and that limit the power of work and usefulness throughout life, causing premature loss of fulness and beauty, and not seldom an early and painful death. Besides this, the weakened body of the mother after delivery is peculiarly susceptible to a variety of diseases, and requires, from every point of view, protection and time for recu-

peration. For six weeks the young mother should regard herself as unwell, should perform no severe labor, journey, or the like, should especially keep the breast, abdomen and feet warm, and protect herself more than commonly from colds and other injuries. As a nursing mother she should continue this care also for the sake of the child, since every injury to her acts, through the milk, upon it. If she has full breasts she requires to give them especial care, supporting them with a suitable bandage so as to guard them from injury, either through their own weight, or from external contact or pressure, for the latter may easily cause inflammatory swellings. When such inflammation occurs, the breast may be rubbed with yellow althea salve and covered with a linen cloth, upon which, also, the salve has been spread. Over this lay a woollen cloth, and keep the breast well supported until nursing is required. Then wash the nipples with luke-warm water, and after nursing apply the salve again and restore the bandages. Light inflammations may, by this treatment, be easily cured.

The food of the mother is also to be considered. After delivery, a refreshing sleep usually takes place. Upon awakening, if there is thirst, she may drink a light decoction of linden blossom or fennel tea, with or without milk, or, if she prefers it, luke-warm milk with water. To any of these may be added thin barley or oat gruel during the first four days. She may then take also cool water, sugar water, or seltzer water. The food should also be fluid; in the morning and afternoon a cup of milk with a little zwieback;* at noon oat or water gruel with groats, zwieback, or white bread, with but little salt or butter, and in the evening again water gruel. This is all that should be taken during the first three days. After this, she may have, at noon, a soup of veal, pigeon, or chicken, though

* The German "zwieback" is bread cut in slices and baked a second time.

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but little salted, with a little groats, sago, or vermicelli, and from the sixth day on some flesh of pigeon, chicken, or veal. On the sixth or seventh day weak coffee is allowable in the morning and at noon, vegetables and cooked fruit not until the second week, and of course in small quantities. After the ninth day a return may be made with proper care to the usual diet, that is, the quantity may be gradually increased; beef broth, good, tender beef, and light vegetables being allowed until the stomach is fully restored to its former condition.

If the mother nurses, the soup may, after the fourth day, be richer, and the milk and other drinks more abundant, the flesh foods being also somewhat increased. Those who do not nurse should keep the diet lower while the flow of milk continues, but, on the other hand, may partake more freely of cooling drinks, as lemonade, and also of cooked fruits, and after the ninth day may return more rapidly to the accustomed diet; but the nursing mother has to consider not only her own condition but that of her child.

The suggestions which we have made with regard to diet are intended for those who are in a normal and healthy condition at confinement. But if the delivery has been difficult, and the mother thereby greatly weakened, a more nourishing diet is advisable, but this should be prescribed and regulated by the physician, as also every other deviation such as may be required, for example, in case of fever. It is, in general, important that a physician should see and prescribe for the mother, advising as to her conduct, and also that he should examine the child after birth to see whether it is in a completely normal condition. We must here warn against a reliance upon the mid-wife for the medical advice and care required by both mother and child. Much harm has often resulted from it. Nor should we heed the advice of anyone who

may recommend the covering of the child over head and all with warm blankets. The child needs fresh air to breathe, and should not be robbed of it by being too much covered up. A crying child is indeed often quieted by being taken into a room where the air is pure.

We cannot here treat of all the details of the physical care of the child. For this, not a chapter merely, but an entire book would be necessary. Let it suffice that we sketch the leading features, and that we assist the young mother in her efforts at self-instruction, so that she may preserve her own strength and be able so to manage her child that both its body and mind may be wisely developed.

While urging the importance of good books for the guidance of the young mother, we would guard against an entire reliance upon them. Through lack of experience much in them might be misunderstood. The advice of a skilful physician is necessary not only in cases of sickness, but for the entire dietetic management. And if, in addition to this, the young wife is so happy as to have the good counsel of an affectionate and intelligent mother, then every necessary condition is fulfilled, and all danger of error or misunderstanding obviated.

The new born child, being properly bathed and clothed, is now laid into its little bed, and it is important that it should be laid upon its side. Let this habit be established from the beginning, for a young child lying upon its back in sleep is liable to be choked by its saliva, and this even to a dangerous extent. Properly placed, it quietly rests from the labor of its birth, and this labor is not light. In the first hour of its new-born life it learns to breathe and to utter a sound. Its first outcry expands its lungs, the sound penetrates its ear, light enters its eye, and now, wearied with all its new experiences, it sinks into a sound and quiet sleep.

Awakened from sleep, then, happy mother, it is laid upon thy breast which has been properly prepared for the holy duty of nursing.* Born of thee, it returns to thee as to the source of its life ; its growth, its welfare, and thy care of it should also be to thee a source of rarest joy—a joy that no one can anticipate or know but by experience ; and of it no organically sound and healthy mother should ever deprive herself. Only disease of the lungs, scrofula or other affections dangerous to mother and child, or a natural lack of nourishment can justify the deprivation of this happiness. Nervous weakness is no sufficient excuse.

If this has not been transmitted from mother to child during the long period of gestation, it will not now be acquired through nursing. Nervous mothers are, indeed, often the healthiest during this period if it is not continued too long. Its duration should be determined in each case by a careful physician in view of the health and condition of mother and child.

If the natural supply of the mother is abundant it will be sufficient for the child during the first few months. If it is not abundant, or if the mother is weakened by nursing, the child may be fed from the bottle between the times of nursing. The bottle should have a dark rubber stopper which should be kept exceedingly clean so that no remains of the milk may sour upon it. Such a bottle is the neatest and best substitute for the breast. Cleanliness, every-

* During the last few months before birth, the nipples should be daily washed with French brandy or rum to make them less sensitive while nursing and to protect them from becoming sore. If they are too small, a gutta percha cap should be worn upon them of such a form as to draw them out, and if this does not suffice, the mother may herself apply a clay smoking pipe, placing the bulb over the nipple and gently sucking through the stem as often and as long as can be done without giving pain.

where important, is especially so in the feeding of a child. Both before and after nursing its mouth should be carefully wiped out with a cloth dipped in fresh water. The nipples should receive the same attention, and even at night neither should be neglected. Though the child may fall asleep at the breast, this should still be attended to. It will soon become accustomed to it and will quickly sleep again. The gums, palate, and tongue should be carefully wiped off so that no milk may remain upon them, for if left in the mouth it becomes sour and gives rise to mouth, stomach and intestinal affections. The nipples require to be kept clean both from milk and perspiration, by the use of pure water, not only on account of the child, but also to guard them from becoming sore by nursing. They are not only highly sensitive themselves, but their soreness may easily cause an inflammatory condition of the lacteal glands which injures and imperils the whole nutritive process.

In case of great sensitiveness of the nipples they should be covered in the intervals between nursing with cold water compresses (linen cloths fourfold frequently dipped in water), or with pads made from the pith of the elder tree, which are to be had of the druggist. If this is not sufficient the nipples may be touched with a light brush dipped in alunr water, but in that case must be all the more carefully washed off before nursing. One of the compresses or pads of elder should constantly be kept in fresh water ready for exchange. In all this a regular and conscientious care will guard against much pain and sorrow and will save the expense that would otherwise be caused by neglect, for we all know how much good nourishment and a cheerful spirit contribute to the protection of life and to the lightening of every burden. Earnestly as we warn against the leaving of milk to sour in the child's mouth, we still more earnestly advise against the use of the sucking bag, which is so common in various parts of Germany. A child that

has been accustomed to it is of course not to be kept quiet without it, but one that has never had it does not demand it, and thrives better than those whose appetite has, by whatever means, been perverted. The use of the sucking bag causes acidity of the mouth, thrush, and catarrh of the stomach and intestines, and these disturbances of digestion may in turn produce that dreadful and yet very prevalent disease, the English sickness (rickets), which threatens the life of the child and even when cured often renders its victim weak and sickly for life. "Badly fed" is the term popularly applied, and correctly, to a child suffering with rickets. With crooked legs, protruding abdomen, great head, and pale and wasted features it is indeed an object of piety. Its nourishment begins with the sucking bag, and with the sour and carelessly prepared bottle, followed by the chewing of black bread before the teeth have appeared, and by a diet chiefly of bread and potatoes at a time when more nourishing food should give strength and durability to the tender bones and muscles. All expenditure at this age for good nourishment is richly saved afterwards in the healthful developement of the child, and the consequent freedom of the parents from care and anxiety.

Cleanliness requires that the under clothing of the young child should be changed every day. During the first year it should be bathed every morning in luke-warm water (90° Fahrenheit), and sponged every evening with water, at first warm but gradually made cooler as the child becomes older, and in this the washing of the mouth must not be neglected.

After four or six weeks it will do to use water of the temperature of the room, passing by degrees to quite cold water. For the sponging, the child should be entirely unclothed and wrapped in a soft woollen blanket inside of which, to facilitate drying, a light cotton sheet is laid. Then

with a good sponge wash the face, head, hands, arms, chest and back freely with cold water only exposing one part at a time, each part being well dried, rubbed, and re-covered with the blanket as soon as washed. The spine especially should be freely washed with cold water. For the lower parts another sponge should be used in the same manner. The sponges should be well cleansed after each use, and should be scalded out once a day. After being well dried let the child be quickly dressed, and the temperature of the room carefully maintained (66° to 68° Fahrenheit).

This bathing and washing is important, not merely on account of cleanliness, for it strengthens at the same time the entire body, nerves, bones, and muscles, and hardens the system against cold and all atmospheric changes. It establishes also in the child the important habit of cleansing and strengthening the body by the use of water, and this habit is indeed a treasure and a life-long protection.

The young child may remain in its morning bath about eight minutes, afterwards gradually longer, the body being uninterruptedly, but gently rubbed and washed with the sponge, and finally the entire body washed with soap. The head, especially, should thus be cleansed.

There is a singular superstition that dirt is a protection to the head. But this, like every superstition, is absurd and injurious. Dirt only prevents the healthful evaporation and removal of the natural excretions of the scalp, and should in all cases be removed. If simple washing with soap is not sufficient, the head may be first rubbed with warm oil and then cleansed with soap during the bath. In this manner the dirt may be removed, and with proper care, in future, the head will remain clean. Dirt upon the head may easily cause scrofulous irruptions, inflammation of the eyes and ears, swelling of the glands, and other affections. The child may gradually be accustomed to a very beneficial showering of the head with cold

water, first gently by a little water pressed from the sponge, and finally by a quick cold shower a moment before leaving the bath. Great care should be taken to have the child quickly dried and warmed. As described after the washing, so after the bath, it should be wrapped in a woollen blanket, within which a soft cotton sheet is laid. This should be ready in the hands of another person close by the bath tub, or otherwise the mother may have it attached to her own dress like an apron, taking the child thus from the water into her lap. While drying she should observe the limbs, and in case of any sore or tender spots appearing, let her call the attention of the physician to them, lest by neglect they become worse. Soreness between the joints, to which very fat children are especially liable, may be healed by the application of cold cream, and should be guarded against by cleanliness. The fatty folds upon the neck, arms and legs may also be thus anointed when sore, and the skin under the arms and behind the ears requires a like attention.

Again we cannot too strongly advise that the trouble and expense of the daily bath be not spared. They are an investment that bears a rich interest alike for mother and child. By the bath the pores of the skin are opened and their activity promoted in a manner that cannot be effected by washing alone. The system is thus fortified against external influences, and consequently against the attacks of malarial and epidemic diseases, for various internal affections are received through the skin. The digestive organs are also invigorated by it, and indeed the entire system so much benefited that even when the industrious mother must take the time for it from the productive labor by which she gains her support, it is still richly worth its cost. And the father, also, will find his reward for any present sacrifice in the blooming health of his child, for which he has nothing to pay to the apothecary.

And thy own strength, dear mother, will not be exhausted by grief and care, thy child will become strong and able to walk sooner than others less carefully provided for, and thou wilt all the sooner be released from constant attention to it, and thus the sooner recover thy own strength and be able to accomplish more and with a happier spirit than the pale and careworn mother who is oppressed both with her own weaknesses and those of her children—she who never for them interrupted her other work, and who, notwithstanding her industry, is not wholly free from blame for the burden she now has to endure. Her children are scrofulous, for impure air, uncleanliness and deficient nourishment are the generators of this disease. Her own supply has been poor, and in her absence the child has been fed from the bottle by those who cared little for it, and how this is done we know only too well. Then, later, the food has been equally unhealthful and badly prepared, and thus scrofula has been unavoidably generated. In the summer months such children are very liable to dysentery, and are indeed the victims of every children's disease that prevails in their region, though the parents cannot comprehend why they should be thus afflicted. But their little savings are swept away by the expenses ; debts even must be contracted, though with all their pains, now too late, the evil is not to be overcome.

But how different is the case with you, dear parents, who willingly expend the dime now to save the dollar hereafter, you who devote hours and days now to the wise care of your little ones that you may avert the care and sorrow of future years. Your children bloom around you in rosy health, diseases are rare among them, and when they do occur, they give the physician but little trouble. The happiness of childhood is the only contagion of your house, and it imparts to you a joyful spirit for work and for every pleasure in life.

We return now to the nursing bottle. The relative proportion of milk and water should be prescribed by the physician, according to the age and constitution of the child. Usually, during the first three or four weeks, the proportion is one part of milk, boiled but not skimmed, to two parts of water, with a suitable addition of sugar, about one teaspoonful or more. The temperature should be that of fresh cow's milk, about 85° Fahrenheit. The dilution should be freshly made for each feeding of the child. It should not be allowed to stand for a time, cool, and be again warmed. The milk, at the time of feeding, should only be warmed by the hot water; it is better, also, to pour the hot water into the milk, not the milk into the water. During the second and third months, equal parts of water and of good, unskimmed milk may be used, from the fourth month on three parts of milk and one part of water, increasing, thereafter, the proportion of milk by degrees, until after a few months more, pure milk may be given, the sugar being then omitted. But these proportions should be varied according to the health and constitution of the child. The directions of the physician should be exactly followed, and let it not be thought pedantic if no deviation from them is permitted, for exactness here is one of the chief prerequisites to the welfare of the child.

In very warm weather, or when, from any cause, there is reason to believe that the milk is becoming sour, a teaspoonful of lime water, to be had of the apothecaries, may be added while boiling, by which means the acidity, if there be any, is neutralized.

The best security against the milk's tendency to become sour is to get it fresh from the cow several times a day. If this is not convenient, let it be got in as good condition as possible, and at once boiled. In the country pure fresh milk is, of course, more easily obtained as often as required than in the city.

In the country, therefore, the feeding of infants, when they are sound and strong, upon cow's milk, if the mother is unable to nurse them, is less objectionable than in the city, but in this case the directions of the physician should be followed with scrupulous care, especially with reference to cleanliness and regularity. For weakly children a healthy, vigorous and good-tempered nurse is much to be preferred.

In the city the nurse is a still more urgent necessity. She should be selected by the physician, whose duty it is to see that she meets all necessary requirements. He should also direct as to her habits of life. Excessive care and too much rest are good neither for her nor for the child. If she has previously been accustomed to work and to a spare diet, a change to rich food and indolence will render her milk over fat and indigestible. Such indulgence will also act injuriously upon her character. She will become domineering, peevish, and quarrelsome which, besides its bad moral influence upon the child, will render her milk unhealthful. Under the direction of the physician she should, therefore, be properly nourished and should be industriously employed, though not over-worked. She should also be guarded from all violent excitement, and should only nurse when she is calm and quiet. If she gives the breast soon after being over-heated or excited, the first milk should be drawn off and not given to the child. Neglect in this respect may cause the child serious illness.

The mother who, often more than the nurse, is exposed to excitement and to violent emotions should, from love to the child, guard herself as much as possible against them. If she cannot wholly avoid them she should use the same precautions as the nurse in protecting the child from their influence, for not alone the mother's milk, but the mother's purity of soul and calmness are the safeguards of the child.

We cannot refrain here from uttering a word of warning

regarding another and peculiar danger to which the child is sometimes exposed.

The mother above cited says :

“As already mentioned, my eldest child was attacked on the tenth day after its birth with a severe affection of the brain which is almost always fatal with children so young. My extreme anxiety and care for it caused an immediate suppression of the previously very abundant supply of milk. Erroneously guided by instinct, I sought to restore it by filling my stomach with wheaten gruel, but in vain. Nature was wiser than I, and she denied me that which I so earnestly implored her to grant. And I am grateful for it ; for I am certain that in spite of all motherly care and anxiety my son would have died of the severe illness if I had continued to nourish him with the milk thus spoiled by my mental distress. It became necessary to employ a wet nurse which was difficult, since the child had been unexpectedly born in the country at some distance from the city. Three nurses proved in succession unsuitable. A fourth appeared to have an abundance of milk since it flowed freely upon slight pressure. Yet I required her to sit at my bedside while nursing, even at night, and as I watched the child closely I soon observed that though vigorously sucking it completed the act of swallowing only at the beginning of each nursing, and that this was repeated in the same manner upon each occasion. I informed the physician of this and he examined the nurse, when it appeared that although she gave the milk freely her supply was very limited. She was therefore at once dismissed and a new one procured. Had this deception on the part of the nurse remained undiscovered the child must have been starved without my knowing it.”

We have also known of mothers who in their anxiety to nurse have deceived themselves as to their supply of milk, and have thus reduced the child to a condition of extreme

weakness from which it could only be rescued by the employment of a vigorous nurse. In one such case it was only the watchfulness of the physician that discovered the real cause of the child's wasting away. Yet it remained, throughout its entire childhood, weakly and retarded in its development.

Still another word of warning, dear mothers. In no case should you allow the child to be alone with the nurse at night, certainly not during the first year. You are its natural guardian, and even in its sleep you should not relinquish its care to another. Little do you know what may befall it in the hands of an ignorant or over sleepy nurse who thinks only of her own comfort.

Not seldom is a child faithlessly deserted during the night, or the nurse takes it into her own bed to keep it quiet and perhaps overlies or smothers it, or lets it nurse to excess, and thus overloads and injures its weak stomach. And, still worse, how often is an opiate given to the child to keep it quiet, causing the next morning, numbness, cramps, and perhaps even death. To protect the child from all these dangers let the mother be its guardian angel while it sleeps. If well managed it will not very often disturb her, and even if it does she will find an abundant reward for the sacrifice ; for the joys of motherhood cannot be too dearly purchased by motherly care.

Parents who are not able to employ a wet nurse, and whose children do not flourish well upon the bottle, may perhaps find a mother who will take a child to nurse several times a day with her own, the bottle being also used.

The physician should examine such a person as carefully as he would a regular nurse, and determine whether she is suitable for the child, and also whether her own child which she nurses is healthy and in good condition. Such a nurse, well chosen, will always afford a proper substitute for the mother and a tender, weakly child will do better

upon the bottle with this addition than upon the bottle alone.

If the parents have determined with the advice of the physician to bring the child up by hand, let it be here emphasized in the beginning that everything which we have already said concerning cleanliness, regularity, and care, as the essential conditions of health, should, if possible, be still more conscientiously observed, for the hand-fed child, deprived of its natural nourishment, is peculiarly liable to all the diseases and dangers that threaten the life of the young.

The most important, and in a large city most difficult, task is that of providing good and pure cow's milk. The necessary precautions may be taken when there are cows in the vicinity, and when it is possible always to obtain milk from the same cow, once or twice a day, and to ascertain whether her food is healthful. The milk should then be boiled as soon as it is received and put away to cool. At each feeding as much of it is warmed with hot water as is required for present use.

If pure milk cannot be obtained in the above manner, other sources of supply must be carefully sought. In Berlin it is sold in closed boxes and otherwise, but the child itself will give the surest test of its quality, for it is not possible to determine by scientific analysis of milk whether the cow is healthy or not, or whether she is properly fed. The health of the child alone can determine the quality of milk that is procured without any knowledge of the source from which it came. And even in the country one cannot feel secure against harm from this cause; the children there, also, are exposed to danger from the bad food given to cows.

The proper proportions in which the milk and water are mixed should be most carefully observed, and about eight tablespoonfuls given at a time, the quantity being gradually

increased as the child grows or as it gives evidence of requiring more. If the child often throws up the milk, and especially if in lumps, the milk is too rich and should be more diluted with water ; if thrown up thin and watery, or if diarrhœa occurs, the milk may be already too much diluted and may require a less addition of water. There may also be injurious substances in the milk or, at least, something that does not agree with the child, and, if slight changes do not correct the evil let the physician be consulted as to the proper food, for this is a matter of vital importance. Resort must perhaps be had to more artificial means of nourishment, especially in summer time when the milk easily sours and the children are inclined to diarrhœa. Among artificially prepared foods we would especially recommend condensed Swiss milk, and Liebig's or Nestle's "child's flour." Of the condensed milk one tablespoonful is diluted with ten tablespoonfuls of hot water, and requires no addition of sugar, since the preparation itself is quite sweet enough. As the child becomes older a larger proportion of the milk may by degrees be used. Liebig's flour is, in accordance with the directions, mixed with white flour, cow's milk and water, and thus cooked. It is then further diluted at the time of feeding with two parts water to one of the preparation. Of Nestle's flour one tablespoonful is diluted with ten tablespoonfuls of water, the latter being gradually diminished to six. As it is given entirely without milk, it is especially to be recommended for use in large cities in summer when Swiss milk is too expensive or does not agree with the child. But in this matter the physician should be consulted.

The bottle, like the mother's breast, should be given with great regularity every two or three hours, as the physician directs, but here at once we must warn against the use of bottles that have a rubber tube connecting the mouth piece with a glass tube inside of the bottle. The

child can indeed feed from such a bottle very conveniently, but it is almost impossible to clean the rubber tube, and the milk soured within it is, of course, exceedingly injurious to the child. It is very convenient to have marks of division upon the bottle by which the relative proportions of the materials used, as well as the entire quantity, is readily determined. While feeding, the bottle should be held or placed with the lower side inclined upwards from the nozzle, so that the child may not draw out air with the milk.

We return again to the new born child that receives its first lesson in nursing at the mother's breast, a lesson that often severely taxes the mother's patience and self-control. But with proper care before the birth, and with the assistance of a skilful nurse, all difficulty is readily overcome.

The child while nursing in bed should lie upon its side. The mother, lying also upon her side, takes the child upon one arm in such a manner that its head shall be properly supported, and that it may conveniently take the nipple while its nose remains free for breathing. To assist in this the mother with the other hand presses the breast lightly between the second and third fingers, so that the nipple shall project more and thus the breast be kept from contact with the nose of the child. Until the child has learned to nurse well the mother should be assisted by a skilful person, for some young children are very restless, and turn themselves about in a painful manner while learning to nurse, and this may cause the mother to become excited, and to exert herself injuriously in her weak condition. Some children, indeed, seem to understand the art of nursing from the first moment, and commence beautifully, and as if accustomed to it, but this is not always the case.

Until the third day the mother has little milk, or, strictly speaking, none at all, but rather a watery fluid which does not nourish, but which serves to carry off the impurities of the system. During this cleansing process the child re-

quires little nourishment, and, if the mother is weak and finds nursing difficult at first, she may postpone it during this time, giving the child only a little fennel tea occasionally, but ordinarily the child may nurse soon after it is born, and should then be put back into its bed and allowed to sleep quietly.

And now the process of training begins. Do not take the child out of its bed as soon as it moves or begins to cry, but wait and see if it will not fall asleep again. If, however, it becomes more restless and continues to cry, give proper attention to its position and to its clothing, and provide what it really needs. But if it needs nothing, then let it alone for a while and let it cry. The act of crying expands the little lungs, and it will probably become tired after a while and fall asleep again. But never establish the habit of taking it up whenever it cries, or, still worse, of resorting to the medicine bottle to quiet it. Nothing can be more foolish than this. The cry is the natural voice of the child. It is its method of expression regarding everything that is troublesome or inconvenient to it, and is indeed often the means of removing a difficulty such as flatulence, and the like. Therefore let the bed, the clothing, and the body be examined when it is restless. But suppose that it cries because it has drank too much, and is therefore in distress. It may then, indeed, be quieted by giving the breast again, but this will only increase the difficulty, and yet this temporary relief may be obtained several times by the same means until the oppressed stomach rejects at once its burden, by which the clothing is soiled and must be exchanged, and the child thus unnecessarily exposed to cold. Finally, however, it is exhausted and falls asleep, and you then flatter yourself that you have acted rightly. But no, you have injured it; for, without your help it would much sooner have become quiet, and you have also commenced a practice that, if continued,

will result in permanent injury. You have established abnormal conditions in the child's stomach, and have perverted its natural appetite. In future it will seek relief from every slight distress by demanding to be fed, and by this will its sleep be interrupted, its digestion spoiled and its temper rendered peevish and fretful. You will thus have generated not only a sickly, but a troublesome and tyrannical child.

The midwife, in order to appear more useful, and to spare the mother, is in the habit of taking the child out of its bed and carrying it about the room whenever it is restless. It matters little to her whether she thereby generates a bad habit. In a few weeks she will go elsewhere to work the same mischief with another child. In such a case the mother should be resolute and insist upon the establishment of right habits from the beginning. She should discipline herself during the first few days, however much distress it may cause her, to endure the crying of the child. By this she will gain years of quiet in the future, both for herself and it, for she will ensure to it health and happiness by thus making reason rather than impulse the guiding principle in its management.

"Joyousness," says Jean Paul, "is the heaven under which all things flourish, poison only excepted. Joyousness opens the mind of the child to the inflowing universe; it receives nature not in a loveless and heedless manner, but warmly and affectionately. Like the rays of the morning sun, it unfolds and strengthens, while gloom and sadness weaken and destroy. The earlier joys of life are not mere fiction or ornament, but actual growths that bear abundant fruit. It is a beautiful saying that 'the Virgin Mary and the poet Tasso, as children, never cried.'"

If you are able during the first few days to make the necessary sacrifice you may train your children not indeed so that they will never, but so that they will seldom, cry.

Let the child nurse at regular intervals ; every three hours is quite sufficient. The stomach has then the necessary quiet for digestion and sleep is interrupted by the demand for food only at the end of the established time. The child is then freshly diapered and given the breast, and how soon then does it reward the mother by its joyful smiles.

“After my children were a month old,” says the mother whom we have already quoted, “they seldom awakened with a cry. They kicked off the loose covering and played with their legs, and if any one stepped to the basket-wagon in which they slept during the day, their faces were radiant with joy, and the plump little arms were extended affectionately and entreatingly toward the mother.”

The basket-wagon furnishes a very convenient resting place for the child during the day. It can easily be removed in it to another room, and the sleeping room is thus better ventilated. And besides this, the child, even when awake, prefers to lie and play in the wagon, the gentle swinging of which affords it pleasure. Its back, which is not yet strong, rests better than when it is held in the arms, and the mother or nurse are thus relieved of its constant care.

During the night the child should be nursed as little as possible ; at ten in the evening and at five in the morning is quite sufficient. After only a few unquiet nights this habit may be established and refreshing sleep be secured in future to both mother and child. This applies also to the hand-fed child which, as well as the mother, will flourish better when undisturbed by hunger during the night.

Let not the sentimental mother think that by this means she spares only herself at night, and that greater love would prompt her to indulge the child whenever it cries. She would thereby only yield to her own weakness

which finds it much easier to grant than to refuse. As in the entire course of education, so is it true here that greater love is requisite in order to forbid at the right time, than to grant, without discretion, every demand of the child. Regularity and a long interval between meals, as well as continuous and quiet sleep, are the chief requisites to its health and happiness, and the method of sleep is not less important than that of the food. Its brain while awake is in constant activity, ever seeking to comprehend and receive into itself all that acts upon it through the senses, and the only counterpoise, the only rest from this labor is sleep. This is absolutely essential to the restoration and strengthening of the childish brain, and it is beneficial just in proportion as it is continuous and undisturbed. The livelier a child is the more sleep it requires, and it will take the more in proportion as it is regular. When a child has passed several restless nights it is sometimes sought to restore its accustomed habit by putting it to bed later, but this is not advisable, since the regular time is always the surest and best.

Do not be over anxious regarding the stillness of the child's sleeping-room. The mother, after confinement, requires the most absolute quiet, but the child does not. The senses of the new-born are not so acute as to be aroused by the slightest noise, and when once accustomed to fall asleep where others are employed or engaged in conversation, it will then rest all the better during the deep stillness of the night.

Guard it, however, against being suddenly awakened. Do not snatch it hastily from its bed with extreme manifestations of delight, nor stimulate it at once to laugh and play, but let the delicate mind and nerves, still half drowned in sleep, be more slowly aroused by your gentle caresses.

Above all things avoid awakening the child unneces-

sarily. Be warned, dear mother, against doing this in order to show it off or make a parade of it before visitors. Even where you would thereby afford a great pleasure to another, though it be the father himself, who should be especially thoughtful in this matter, you should still restrain yourself and guard the sleep of the child as a thing too sacred to be disturbed. You know not how easily, through intensity of love for your darling, you may cause it to suffer in the future from nervous weakness and irritability.

Do not think unkindly of this admonition to restrain your love, for those whose love knows no law are the ones who soonest become weary in the performance of motherly duty, who yield to ill-humor and vexation, and who finally have to lament over the waywardness of their ill-trained children. Let your first aim, then, be to acquire self-control and to subject even your love to its law.

The temperature of the room in which the child lives and sleeps should not be too high ; about 70° is sufficient. A greater warmth renders the child effeminate and liable to take cold. The skin, being damp with perspiration, becomes sensitive and liable to eruptions and sores, and the brain also is weakened and thus exposed to dangerous maladies. The bed should be neither too warm nor too soft. The child requires less external heat than the adult, who also should guard against excess in this respect. Feather beds are not only too warm, but they retain impurities more than other beds.

A moderate degree of exposure, of toughening, by means of temperature, baths and washing, by air, and methods of clothing, is very beneficial, yet this should not be carried to excess, and should be judiciously managed, according to the constitution and age of the child, and under the advice of the physician.

We have here to mention another important matter.

The eyes of the young child need careful attention, and every tendency to inflammation should be made known to the physician, for, if neglected, it may result in partial or complete blindness for life. Dr. Von Ammon states that, as physician in the blind asylum at Dresden, he learned the sad fact that of all the inmates of that institution two-thirds had lost their sight in consequence of a neglect of this inflammation during the first few days of their life. In the annual report of the same institution for the year 1858, it is stated that of 108 patients 52 became blind in this manner. Cleanliness of the eyes is thus of the first importance. As soon as any redness or suppuration appears, the eyes should be injected with the mother's milk, and then gently washed out with the same with a soft linen cloth, being careful to rub from the outer toward the inner angle.

All children should be vaccinated, those born in the spring or summer within the first few months of life. The earlier it is done the less will its effects be complicated with the disturbances of the system caused by teething, and the less able also will the child be to interfere with it by rubbing or scratching. But with children born in winter it should be delayed until spring. It cannot be well done without the advice and attention of a physician, for it is of great importance that the vaccine matter should be healthful and adapted to the child, and that it should receive proper attention during the developement of the kine-pox. This affection, however, is not to be regarded as a disease. The child may, during almost its entire course, be bathed, washed, and, in summer, taken into the open air as usual; yet its treatment during this time must be careful and intelligent.

The proper time for taking the young child at first into the open air will be determined by the season of the year. One born in spring or summer may, in fine weather, be

taken out when about 14 days old, and by degrees accustomed to it in all except very damp or chilly weather ; and when winter comes on it may still enjoy the pure free air upon every mild day.

Jean Paul says : “ A child born in spring moves slowly on from charm to charm, from leaves to flowers, from the warmth of the room to that of the sky. The wind is not yet his enemy ; instead of storms, melodies are wafted through the branches ; being born to a half yearly feast of the earth it thinks that the whole of life must remain thus ; it sees the rich earth, but later only its covering, and the joys of life which the mother feels flow also through its little heart.” A child born in winter should not be taken into the open air until spring.

III.

Now my dear friends, young mothers, we are still with the new-born child. I have not undertaken to instruct you in all the details of child-training, but, assisted by motherly experience have sketched for you the most general features. Do you think that your own instinct might have guided you just as well ? The mother who has already so often instructed us answers me. She says : “ My instinct did not suffice, and it deserted me when I most needed it, for it caused me even at the age of ten years to long to become a teacher. Without any external influence this was my ideal even when so young a child. When I was twelve or thirteen years of age I taught and trained my younger brothers and sisters ; and, although I had to struggle against family prejudice, I became a teacher at the age of fifteen. I read with enthusiasm Jean Paul’s ‘*Levana*,’ which so inspired me that when I had not time to read it I was delighted to look at it, to touch it and to feel certain that it was mine,—mine to elevate and consecrate me to

the holy work which my soul had chosen. Later I read Rousseau's 'Emile,' and in these two books I learned the first principles of the art of instruction. All that I read afterwards by other authors was, when it was good, taken from these two.*

"While I was a teacher I dreamed once that I stood by the side of a cradle, and took from it into my arms a lovely, golden-haired boy, whom I clasped with rapture to my bosom, exclaiming: 'My son! My son!' I well remember the joy of that moment and fancy that I never afterwards embraced one of my own children with more delight than I did that child of my dream. That was indeed the true motherly instinct in the young maiden.

"And what was my child to me when I actually became a mother?

"I return always to my first-born, for with the others I was no longer without experience. I learned much with the eldest, though there yet remained some unsolved problems.

"I was still quite feeble when my babe became sick, and I had to do much for it myself, for the best of mothers had long since been taken from me and the nurse had sickened and left me.

"One day when the child was suffering much and I was carrying it about the room, my arms soothing it to and fro, an older and experienced relative entered and exclaimed: 'Pray, what are you doing with the child? Lay it into bed and let it rest.' She took it from my arms, put it into the bed, which she found to be a satisfactory one, and began to examine me as to my care of the child by day

* To those who have not time or inclination to read such deep and comprehensive works we recommend a small book written with motherly affection and rich in experience, entitled:—"The Cares and Joys of Motherhood, by a Mother. With an introduction by Diesterweg, Hamburg, Hoffman and Campe. 1849."

and by night. She found much fault with me and gave me exact rules as to what I should do and not do. I listened devoutly and began at once to comply with all her directions.

"The next day an elderly aunt called. She found the child in bed and went to it. 'The child is not warm enough,' she exclaimed, and at once buried it in the pillows 'The nurse of my grandchildren always says: "Children must smother or they will not thrive."' And now she began just such an examination as I had submitted to on the previous day. But in spite of all I had learned she found almost every thing wrong, and again I received the best of advice. Then I tried to harmonize the two contradictory lessons.

"The next day I was visited, in the morning and afternoon, by two other good old ladies, each of whom was as faithful as the others had been in giving me advice and directions. But, wonderful to say, all four had contradicted one another to the utmost possible extent. And yet each one had spoken from the treasury of personal experience and of motherly wisdom. My poor head began to grow dizzy, and all I could do was to follow the instinct that prompted me on the following day to confess to my physician all that I had heard from my four good counselors, and to beg of him to give me exact directions, declaring that I would never again listen to any other advice.

"I received and have since followed his advice, and all has gone well with me and my children, who, God be praised, have grown up strong, healthy and blooming, not indeed exempt from sickness, but, from such as has befallen them, happily escaped. Instinct had rightly guided me to seek and follow the best of advice, and to this, dear friends, may it also guide you, prompting you to the truest love and care for your children, and also leading you to seek the best counsel so that you may be enriched by wisdom derived from the experience of others. More than

this demand not of the motherly instinct. It will then truly guide you and will save you from many deceptions and trials which so many very tender-hearted mothers experience."

Let us return now to our little child, which, in the mean time, has developed in fulness, strength, and loveliness, and that now recognizes the mother, and stretches out to her the tender hands, greeting her with joyful smiles.

Oh, dear mother, how does thy happiness increase, with the unfolding intelligence of thy child. What wonders of the germinating soul unfold themselves to thee, filling thy soul with joy, thy heart with overflowing happiness!

"Teach your children to love," says Jean Paul; "that is, love them, and love them rightly."

Inspired by a wise love, the sacrifices, the daily and nightly care imposed upon you will not seem burdensome. Yet the happiness by which you are rewarded is not lightly purchased. How many restless nights must be passed on account of the sickness, even the slightest, of the child! But one glance into the face, into the beaming eyes of your darling, fills the heart and makes the burden light.

"True, what you sacrifice for the world," says Jean Paul in his *Levana*, "is but poorly recognized by it, for it is man that rules and reaps the harvest; the thousand night watches and sacrifices by which a mother secures to the state a hero or a poet are forgotten, not even mentioned, for the mother herself does not mention them, and so one century after another do the wives, unknown and unrewarded, send forth the arrows, the stars, the storm-birds and the nightingales of time. Rarely, indeed, does a *Cornelia* find her *Plutarch* to immortalize her with the *Gracchi*.

"But you will not be altogether forgotten. If you have faith in that invisible world where the tears of joy that

flow from grateful hearts are more precious, more glorious, than the jewels that beset the royal diadem, then may you know your reward. If you have been wise and faithful to your child your memory will not be suffered to perish. Never has such a child forgotten such a mother. Upon the blue mountains of childhood, towards which we ever turn with earnest eyes, stands also the mother who from thence sent us upon the mission of life, and only with the fading of life's brightest memories can the recollection of the faithful mother pass away. Wouldst thou be dearly loved, even unto death, O wife ! then be the true mother of thy child. But thou, O faithless one, who neglectest thy child, how should thy ingratitude for an unmerited blessing cause thee to hang thy head with shame in the presence of every childless mother, every childless wife, and to blush because one deserving mother sighs for that heaven which thou, like a fallen angel, hast deserted."

"If there were but one father in the world," says Jean Paul in another place, "we would implore him ; if, however, there were but one mother, we would honor and love and also implore her."

The time has now come when the child is to be taken out of the steckkissen and dressed. This is usually about at the end of the third month. Yet here the peculiarities of the child must decide. If it is very strong and vigorous ; if it raises its head impatiently and throws off the covering frequently, it is time to dress it so as to permit of unrestrained motion even if the three months has not passed. On the other hand, a weakly child, whose back must always be supported, should be left longer in the steckkissen, which we would advise to have made, not as commonly in the form of a sack so that the child is bound up in it and in its wrapper, but rather that the wrapper, after being passed around the body, should hang down, while over it fall the borders of the steckkissen like a

gown, which may then be held together in front with tape. In this manner there is a better circulation of air and the child can more freely move its limbs. The clothing, when it no longer lies in the steckkissen, may be as follows: a shirt, a knit jacket with shoulders and fastened upon the back with buttons or tape, a woollen petticoat extending below the feet, and also made with waist and shoulders, and over all a dress somewhat longer than the petticoat and with a band about the waist and an apron. The dress should have short arms and should leave the neck free. In summer it should be of cotton, in winter of light woollen material. While the child is in its room the diaper should be so adjusted that it may be quickly removed, and habits of cleanliness and regularity with regard to the excretions early established, for this is of the greatest importance to health.

When taken into a cold room or out doors, the body and limbs should have an additional wrapper made to button on to the dress at the sides and in front. When first taken from the steckkissen the child should not be continually carried upright, but be allowed to lie much upon the mattsres until its back becomes stronger. Young mothers are in the habit of holding their children upright, and even tossing them thus by way of display. But this is exceedingly injurious until after the child has acquired sufficient strength to hold its head up and sit erect. Serious injury to the spine may result from thoughtlessly bouncing a weakly child upon the hand while its head is dropped forward and its back bent from lack of strength to support itself. Let the young mother avoid such attempts at display and give her child time for normal developement. Her pride will then be gratified by its real health and vigor.

The period of teething, which varies with different children, usually commences at about the age of six

months. Teething is a natural process of developement, and hence no disease. During this period, however, the body is in a condition of unusual sensitiveness to external influences, and every slight affection, especially of the brain, may at this time assume a dangerous form. There is, therefore, need of peculiar care on the part of the mother.

Of the teeth the incisors usually appear first, then, successively, the bicuspid, the canines and molars. To relieve the pain which they cause, and to assist them in cutting through, a violet root or a ring of rubber or of bone may be given to the child, being attached to it by a cord so that it may always have it within reach when disposed to bite upon it. Some children cut their teeth early and quickly, suffering no inconvenience from it ; others cut them slowly and well, and others again with great difficulty and pain, sometimes continued for months. In some cases many teeth appear at once, and by their united action cause so much disturbance of the system as to produce cramps. In such cases, and where the teeth cut through with difficulty, a slight incision of the gum may be of service, regarding which the physician should be consulted.

As soon as the teeth appear they, as well as the entire mouth, should be washed several times a day, for cleanliness is here of the first importance, not only to the teeth but to the stomach and digestive system.

The brain of the child is peculiarly sensitive during the period of teething, and, therefore, every thing that tends to cause a rush of blood to the head should be carefully avoided ; hence, care should be taken to see that all the functions of the body are in good condition and especially that the bowels are free.

A slight eruption upon the skin, or diarrhœa at this time, may be beneficial, serving to carry off impurities.

By some, however, every such affection is regarded as injurious because resulting from teething, and at once checked. This error may cause the death of the child.

When an eruption appears upon a child, the true cause of it should be at once sought out. It may be that the milk is too rich, or that the nurse indulges in too rich or improper food or is unwell.

The case is similar regarding diarrhœa. As long as the evacuations are not green or watery, or excessively frequent, there is no occasion for alarm, but when any of these symptoms appear, and especially if there is also vomiting, the physician should be called, and this is more urgently necessary in summer, at which time dysentery is the most fatal disease among young children.

Similar rules apply to all affections during this period. Let it not be lightly said: "That comes from teething," and thus the mind be relieved of all apprehension. Whatever affection assumes a serious character requires at this time unusual care and the attention of the physician.

The overfilling of the child's stomach with substances injurious to its delicate organism may lead to dangerous conditions, and that not alone during the period of teething, but always. Beware, therefore, of giving to a child sweetmeats and other such delicacies, for a disturbance of the stomach may result in that most fatal enemy of childhood, convulsions (cramps), over which a physician, if promptly called, may perhaps gain the mastery, but which only too often result in speedy death. The symptoms are unmistakable, even to those little acquainted with them. The child becomes pale and cold, the limbs tremble, the eyes roll, and often foam appears at the mouth. A physician should be quickly called, and in the meantime rub the body gently with woollen cloths, put a warming bottle to the feet, give an injection of weak

camomile tea and oil, and if no relief is experienced let a mustard plaster be applied to the calves. This is prepared by mixing ground mustard with luke-warm water and spreading it upon a cloth. The mustard should not be in direct contact with the skin, but be separated from it by the cloth. It should remain on until it has reddened but not blistered the skin. By these means the worst danger may be avoided until the physician arrives.

Above all things let the young mother not lose her presence of mind. Not tears and lamentations, but quiet self-possession will enable her to employ the best means of relief. She should not be alarmed by every slight twitching of the muscles, by the eyes being half opened during sleep, or by the firm closing of the hands. A child is seldom in complete rest, and the symptoms of convulsions are so unmistakable that these slight movements may have no connection with them.

The directions already given for the treatment of children in general will serve in many cases of illness, and the prompt attention of the mother to the first symptoms may ward off much that, unobserved, might soon become dangerous.

If a child refuses the breast or its food at the regular time, attention should at once be given to the cause. If there are no other appearances of disease let the tongue, the gums and palate be examined to see whether there is not some unnatural redness, sores or ulcers. These may indicate thrush, which is not now as formerly treated with rose honey and borax, which may cause acidity, but with a solution of chloride of potassium, with which a soft linen cloth is saturated, and the parts affected thus washed. The spread of the disease towards the throat will soon be arrested, and a cure in most cases speedily effected. If this is not successful, it may be found that there is acidity of the stomach which requires treatment.

Hufeland's powders or burnt magnesia are suitable for this, but in summer they should not be used without the advice of a physician, since they may at this season cause diarrhœa.

The mother should often examine the child's throat to see whether there is not some redness or small white ulcers there. This examination is easily made by pressing the tongue down with the handle of a spoon, and a diseased condition will sometimes be found to exist before the child has shown any external indication of it. If there is, at the same time, a swelling of the glands of the neck, it may be a symptom of diphtheria. In such a case the physician should at once be called, and in the mean time cold water bandages should be applied to the neck and renewed every five minutes. Over the bandage place a dry woollen cloth. The dangerous throat affections, diphtheria and croup occur especially during the prevalence of the east and north winds in spring and autumn, and care should therefore be taken to guard children against them. The croup, is easily recognized even by those who have not before seen cases of it. It usually commences suddenly and at night. In sleep the child breathes with a sharp piping sound, and at times has a hoarse croaking cough, and when this is attended with heat, restlessness and difficulty of breathing, the physician should be called in haste, and in the mean time let the child inhale the vapor of camomile tea from a sponge, give it to drink weak camomile or linden flower tea, or warm milk with sugar ; apply also a cold water bandage to the neck, and produce a moderate perspiration. The physician will then, upon his arrival, direct the further treatment. If the child is better during the day it must still lie in bed, and in no case go out into the open air, however clear and pleasant the weather may be, for the disease may then return unexpectedly and with great violence upon the following night.

When a child is subject to repeated attacks of this disease it is advisable to have an emetic in the form of a powder prescribed by the physician, and kept constantly at hand as a remedy.

These affections have nothing to do with teething, and may occur at any age. We name them here in order that they may not be attributed to teething and thus neglected, and that upon their first appearance proper remedies may at once be applied.

The symptoms of a fever are heat in the head and abdomen, flushed cheeks, increased pulse, rapid, short breathing, restlessness in sleep, loss of appetite, with great thirst, for which cold water may be given without fear of harm. If the fever is attended with a breaking out upon the breast or face it may indicate the approach of some eruptive disease, but many other forms of disease are introduced with fever. In every such case let the physician be called.

If it can be avoided the child should not be weaned during teething, since the system is peculiarly sensitive during this period, and hence the change of food may cause some disturbance. But no exact rule can here be given, since the period of teething extends over some months, and various other circumstances are to be considered. During the heat of summer, say from the middle of July to the end of August, is also an unfavorable time for weaning, since cow's milk is most liable to sour at this time.

Immediately after the cutting of the teeth is the most usual time for weaning. But as this time varies with different children it does not answer to base an exact rule upon it. Where it agrees equally well with both mother and child, the tenth or eleventh month may be named as the best age, providing this does not fall in mid-summer. Where it does, a vigorous child may be weaned earlier, and a weakly one later. If nursing does not agree with the

mother, or if the child is frequently attacked with vomiting or diarrhœa, or has other disturbances of the digestive system, weaning should, with the advice of a physician, take place earlier, but always so as to avoid its occurrence in mid-summer, at which time the change of food may act still more unfavorably than the nursing.

A long period of nursing, continued into the second year, is rarely favorable either to mother or child. The occurrence of pregnancy is also a sufficient cause for weaning. The born and unborn child will not flourish well together, and the mother also will not do well if she has, in addition to her own life, to support and nourish two other lives.

Weaning should be gradual, extending over several weeks. The child is thus by degrees accustomed to other food. The mother at the same time should reduce the supply of her milk by restricting her diet, and especially by taking less of fluids. When she has nursed for the last time the breasts may be preserved from painful swelling by the following treatment: Rub them with warm oil or althea salve, then cover them with a linen cloth, and over this place a thin layer of tow or of cotton batting, and support them finally with a wrapper, keeping them thus for several days. At the same time she should take less food and drink than usual, and especially less meat. By these careful measures the change is made without any disturbance of the child's health, and the mother's system will soon return to its normal state.

The mental condition of the child also requires attention during the period of teething. It will often be peevish, unduly sensitive and selfish, and should be restrained rather by gentleness than by severity. Severity is indeed an unnatural word as applied to so young a child, and if you train your child carefully and affectionately, dear mother, you will have no occasion for it. Let earnestness

and consistency be your only severity. You must yourself know the justice of your commands, and your child must feel that your earnest look is to it law. Then will your smile be its chief delight, and it will not think of disobeying you.

Earnestness and consistency, which are so important in the physical training of the child, are equally important in the discipline of its mind, and they apply to both from the very beginning of life, for mind and body are not to be separated, and both are subject to the same law.

The food of the child may, even before weaning, be gradually changed from pure milk. In the fourth or fifth month it may take, at dinner, veal broth with flour, with or without milk, but this should be so thin that it may be taken from the sucking bottle.* A few months later it may take also in the morning and evening a wheat or oat-meal soup, or finely ground zwieback well cooked in milk. In this manner it may be gradually accustomed to a new diet, and the final change will cause no trouble.

Upon weaning especial attention should be given to the character of the new food. Vomiting or diarrhœa are sufficient evidence that it is not suitable, and these symptoms should not be for a moment neglected, for they may rapidly lead to serious affections of the bowels or dysentery, which, in the summer, especially in large cities, is very prevalent and fatal among children.

The appearance of the teeth is evidence that the digestive system is prepared for stronger work. At the age of a year, if the physical developement is normal, the child may take finely cut meat and some vegetables, but of these only the most digestible, the meats being not too fat. Black bread and potatoes do not agree with children,

* For full directions regarding the most healthful food preparations for children the reader is referred to our health cookery-book: "Eating for Strength."—TRANSLATOR.

and should be eaten by them, if at all, in very small quantities. Unfortunately they eat them most willingly, but when made a chief article of food they cause scrofula, swelling of the glands, eruptions and other evils, which lead to these diseases. They also cause enlargement of the abdomen and a pale and flabby expression of face, which indicate a weak body with little power of resisting hurtful influences.

At about this age the child also begins to walk, but some children considerably earlier than others, though from this alone one is not justified in drawing a conclusion as to their degree of physical developement. As to the proper time for walking nature should be allowed to determine. It prompts the child to walk at the right time, that is, when it has acquired the necessary strength and skill, without any thing being done to encourage it. We once saw a child of ten months, with long dress, slip from its mother's lap and walk without assistance, the mother holding up its dress. When the child attempts to walk it should be allowed to develop its power without undue encouragement. If left to itself it will choose the right time. Either it begins with creeping or it stands supported by a chair and thus passes from one chair to another if they are placed within its reach. The basket-like frame in which children are sometimes placed for support in walking and also the guiding strings attached to a band about the waist are objectionable and indeed often injurious, requiring great care lest they compress the chest and thus inflict permanent injury.

When the child commences to walk the clothing must be made shorter, not covering the feet. It requires now stockings and comfortable soft shoes, a longer shirt and shorter petticoat. The waist may be retained and the dress may be buttoned to it, or the latter may have a waist and shoulders. All fastenings should be with buttons, and

nothing should be worn that can interfere with free respiration or with the normal action of all the vital organs.

Let the clothing be suspended from the shoulders and the dress hang loosely, being made with a loose band about the waist. The neck and arms should remain free and thus be accustomed to the air. In winter the clothing must, of course, be warmer than in summer, but not excessively warm, for this will render the child effeminate. In case of sudden changes from warm to cold, the clothing should receive prompt attention.

IV.

Dr. von Ammon says in his book : " The author cannot help remarking how desirable it is that a larger number of cultivated women should devote themselves to the physical education of children ! Every true and right-feeling woman needs for her real contentment a domestic life. How many true women, restrained from marriage by circumstances or perhaps by observation of the unhappy married life of others, would find their happiness in the physical education of children. The desire to have the care of a child in the first years of its life is natural to every woman whose heart has not been perverted. Such an employment is morally of a very high character, and not less useful than the difficult office of a deaconess. It has indeed with all its cares a poetical side. Art has not only represented in marble and upon canvas the pious joy of the mother with her child, but also the delight of the young nurse with her charge as she guides and encourages its first movements. Of all writers Goethe has most eloquently depicted the beauty of intercourse with children ; He says : " Of all things upon earth the children are nearest to my heart. When I see in the little creature the germs of all the virtues and of all the strength which it

will require in after life, when I see in its obstinacy all the future stability and firmness of youth, and in its childish mirthfulness all future good-humor and the ability to glide smoothly over the rough places of life ; when I see all these germs of character still unperturbed—I continually repeat to myself the words of the Great Teacher, ‘If ye do not become as these.’ ”

We have expressed in the last chapter our approval of the words of Dr. von Ammon. The conviction of the necessity of trained nurses, capable of assisting the mother in the same spirit and with the same intelligence that actuate her in the care and guidance of the children, was the motive that prompted to the formation of the Union for family and popular culture in Berlin, and which also led the author to the establishment of an institute for the training of children’s maids in accordance with the principles of Froebel.

It is important that young women of every class should be instructed in such an institution both as a preparation for the care of children in other families and to qualify them for their own future duties as wives and mothers.

The beautiful admonition of Froebel, “Come, let us for our children live,” finds a response in every true mother’s heart. It teaches the mother to understand the heart of her child and to find in its education and culture her highest pride and happiness. It provides in the nursery the sacred soil in which she may sow the good seed whose harvest posterity shall reap, and which shall give to her, even though unnamed and unapplauded, an immortality more glorious than all the dazzling and misleading splendors of earth. Therefore, dear mothers, let your hearts joyfully respond to the words,

“COME, LET US FOR OUR CHILDREN LIVE.”

CHAPTER III.

MENTAL DEVELOPEMENT.

I.

THE body and the mind are developed in the first year of life on a much grander scale than in any equal later period. So extraordinary is this developement, that even with our cultured and more comprehensive minds, we can scarcely form a conception of the number of impressions which act on the new-born child, and which its young soul experiences. Nature, therefore, bestows on this tender age the greatest number of educational means, and in order to establish a harmony between body and mind, the body is gifted at this time with a greater unfolding power than at any later period. The marvellousness of this phenomena would excite our highest astonishment, did not its daily repetition make it common.

If nature, however, employs such a variety of educational means to form the young child, shall man, to whom it is confided, not do something also to guide the impressions of nature, or shall he let her complete her work undisturbed?

Experience teaches that children who grow up in the wilderness, and without human surroundings, develop no humanity, and no tendency to culture. Man's impulse towards civilization comes from his intercourse with his fellow-man. Even were it possible to conceive that the body might become developed without care, the mind, deprived of intercourse with other minds, would sink to the lowest animal plane.

It is therefore a natural law, that the adult shall provide for the developement of the child. But how is this law to be fulfilled so as to support nature in her work and not act against or disturb her? This apparently simple question embraces the entire sphere of the art and science of education. It will find its solution first in a more highly developed race. Let us seek a better comprehension of it, and with our lesser power, aid in its solution.

II.

Physical education promotes the mental and moral developement of the child. We demand that the young mother shall train its bodily functions to regularity and correct habits. This, at the same time, educates the mind and the soul. Nature acts upon the child by means of habit. She accustoms the eye to light and to color, the ear to sound, all the senses to the understanding and exercising of their powers, and through them to an understanding of the world of nature and of man. If we, like nature, act upon the young soul through habit, we shall not counteract but promote her work.

What then should be the habits for the earliest years of life? First, dear mother, teach your children to love, and the best way to do it is to love them. Believe not, however, you fathers, that we charge this on the mother alone; you, also, should help in their education, and thus double the care of your children. You should support your wives in their efforts and teach them how to educate wisely. For earnestness and consistency are not womanly virtues. Nor are they always the property of men, but they *should* be, and men should be capable of teaching these virtues to women, in order to strengthen them for the multitude of small cares connected with the work of rearing and training children, and to prepare them for the splendid

task of promoting the culture and morality of the entire human race.

Jean Paul calls his book on education *Levana*, and entreats that this motherly goddess may give a father's heart to fathers, and hear the prayer which the title of his book addresses to Her and justify it. He says:—"The demands of the state, or of learning, unfortunately rob the child of half its father. The education of most fathers is but a system of rules to keep the child at a respectful distance from them, and to train it more in harmony with his comfort than the child's strength, or, at most, under a tornado of wrath, to impart as much instruction as he can scatter. But I would ask men of business what education of souls rewards more delightfully and more quickly than that of the innocent, who resemble rosewood, which imparts its odor even while being carved and shaped? Oh! what remains now of the decaying world among so many ruins of what is noblest and oldest, except children, those pure beings not yet perverted by the age and the world."

Educate, therefore, you parents, together, and the work will certainly be better done than either can do it alone.

During the first year of life, while the individuality of the child still slumbers as a bud within its protecting envelope, let the little gem grow in the warm atmosphere of love and joy. Only give play-room to the innate powers,—merely guarding them from harm—and they will develop of themselves.

Let us, in the physical education of the young child, observe rules, and accustom it in all its requirements to regularity. Nor need we be over anxious concerning its voluntary screaming. Thus will we prevent it from becoming a little tyrant. It will feel itself under the law of love, and in weakness twine itself joyously to the mother's heart. Thus, without further trouble, we may banish every

tendency to ill-temper, disobedience and selfishness, the only faults the young life can generate.

The cheerfulness of the mother and nurse, and their joyous songs, will be enlivening, warming elements to the young human bud. And here comes in, in one day, the importance of affectionate and intelligent nurses, for what the earnest, loving mother does for her little darling is oftentimes undone by the ignorance of the nurse.

III.

What makes the parents, and especially the father, despair, is the screaming and whining of the child. Let only the little one cloud your world of happiness, and you create a tyrant who cares nothing for your pleasure and compels you to do whatever it wishes. In all such cases, the parental calmness helps to quiet the childish turbulence. The cause of the crying should be investigated before any punishment is inflicted. If it is occasioned by a fall, or by the pricking of a pin, a pleasant word, a song, or little story drives it all away. But do not let the child see your sympathy, for it will echo back what you feel, and only increase your anxiety. Your good humor will strengthen it, and make it happy again.

It is quite otherwise when the crying is caused by illness. Then let the mother's voice be mild, soothing, and quieting, but yet affectionately and earnestly let her seek to overcome the selfishness and obstinacy which is mingled with the pain and the crying. Let not the child feel that on account of its illness it can do without restraint. It should not be permitted for this cause to dispense with affectionate control. How much more severe and dangerous this would make all children's diseases. How much trouble their selfishness and obstinacy would create if it were not overcome. Once however overcome, the child adapts itself to the parental law, and after this many excitements, anx-

ieties and cares are avoided. Then, during convalescence from disease, there is often a long period of selfishness, disobedience and ill humor, which torment both parents and child. The latter has made a great step in the wisdom of life when it learns to bear in silence some of the little trials to which all human creatures are subject. This softens and perfects the character while self-indulgence and selfishness only roughen and harden it. And not a little is done by the first affectionate training of the parents, or their weak yielding through wrongly exercised love in establishing habits for life. Then often the child cries for something it wants. Never let the little one gain its point by crying. Let the father be firm and the mother like the father. Let there be no capitulation, no conditions of surrender. Even though you at any time deviate from your commands, let it not be forced upon you by crying. Let it experience your love, not your weakness, which to your astonishment, perhaps, it quickly perceives, and through it, makes itself your master. You will likewise be astonished how easily, by uniform love and consistency, you may bring up a joyous, happy child which obeys your commands, and affectionately embraces you when you permit. A child of two years old will control itself when the mother says it will give her pleasure if it will go without the apple which it covets. It listens to her and even finds pleasure in doing what she wishes. I have seen a two-year-old child, to which the mother had denied a biscuit, but promised it later, play with the same for more than an hour, break it into crumbs, and playfully bring them to the lips, but eat none of it till permission was given. Do you not believe that such a discipline aids in the early formation of a character worthy of love and affection?

Finally, the child cries over a disappointment, a loss, or from peevishness, or from fear. Disappointment or loss you can easily cure by diversion. Children have, accord-

ing to an old proverb, "crying and laughing in the same sack," and nothing is more true than this. Give it something to do, let it help you, tell it a story, and you may quickly out of a crying child create a joyous, happy one. Do not still the little mouth with sugar-plums and sweet-meats. These means only answer for a short time and awaken new demands, which of themselves may be the occasion of ill-temper. That crying which comes from ill-temper or anger should not be indulged, but its cause should be understood before punishment is inflicted. If the ill-temper arise from physical conditions, and the parental eye seeks to discover this, the manner should be gentle. The adult also has his dark hours and days which he is not able to master. How much more the easily affected child. Rather than punish, seek to amuse, to occupy, to enliven it. If, however, it is only troublesome, try a short emphatic "*still*." This short commanding word often has a quick effect. In every case it insists that the child overcome its ill-humor, that it play, or busy itself and close the door to its naughtiness. Sometimes a light punishment does quickly what no amount of persuasion can accomplish. Do not demand that the child obey you instantly, but indulge the little one in a little muttering, and be satisfied if it becomes good-natured by degrees.

No child should cry from fear. A child does not know fear until it has learned it from others. No animal will make a child timid, or terrified until it has first seen your timidity. Your behavior acts contagiously. The child will innocently watch the movements of the spider, even take hold of it in its progress, if your call does not intimidate it. It will watch the creeping of the mouse and its cunning eyes if the anxious cry of the mother does not convert the little animal into a monster. On the other hand, the fear of any little animal is easily overcome if you show how pretty it moves on the hand and how it behaves itself in your pres-

ence. *Every mood of courage or fear which the mother shows acts contagiously on the child.*

But is not fear a means of discipline, you ask? If nothing else succeeds in making the obstinate child obedient, how does the threat of the nurse, or of the mother? "There comes the black man," or "the policeman will put you in his pocket;" "hear, hear, he is knocking," and now a knock is heard, or some unnatural sound produced, and actually the child runs and hides its little head in your lap, and does what you have commanded. Now you are satisfied, and to-morrow you will do it again. We, however, are by no means satisfied, and maintain that it is a sin against the holy spirit of the child thus to deceive it, and to change its frank, fearless nature into a timid, cowardly one; a sin against the holy spirit of the parents to transfer obedience, which is the fruit of love and reverence, from themselves to some hideous creature of the imagination. What have you gained? The child is afraid of itself. You have broken its will, and daily, hourly, you must continue to break it and newly excite its fear. Soon, however, it observes that the black man never comes; that the knocking has been done by the parent or by the nurse. Then it knocks, and threatens you with its little hand, and cries "boo, boo," and you laugh at its smartness. But does it not occur to you, dear parents, that this easy means of government, many have a bad influence on the tender nature of the child—that without reference to the sad consequences often produced by fear, you lay the foundation for faults and crimes which, later in life, it will be difficult, perhaps impossible, to cure?

For what will be the influence of your talking and laughing upon its pure and holy faith, upon its reverence for you? Do you think this is over critical? Do you think a child observes nothing of all this? Truly it may be harmless so long as it only frolics and plays, but no

seed sown is lost ; it takes root in the soft earth of the human soul, and bears either sweet or bitter fruit. And are you terrified at this, and wonder whence the seed came which you have so dexterously sown with your own hand amidst laughing, joking or threatening. For if the child—it knows not how—has acquired the habit of regarding the words of its parents as idle and false, how can you expect it to have any regard for the sacredness of its own words? Are you alarmed when it tells you its first lie? It is at first wholly innocent, it only trifles for it does not know the sacredness of truth. It speaks falsely, now from pleasure, now because it is indifferent, now to gain some coveted object, or avoid some punishment. But alas! if nothing checks it, the way is pathed and it will become a liar for life.

Are you less untrue to your child when you wish something of it? Do you promise it golden mountains in another room if you wish to get rid of its presence? promise to take it with you when it comes back, meanwhile going off and leaving it behind you? It is true you will not see its grief when you are away, and when you return it has forgotten it all, but unobserved distrust of the words of its mother creeps into its little heart and truthfulness, that jewel set in the human soul, becomes a matter of levity. And yet you complain when your child does not keep its promises to you, or when it repeatedly deceives you, as you have before deceived it, and declare that you have always taught it the sin of lying.

And do you complain that your child does not heed you, does not obey you but some imaginary being? Do you complain that it has no respect for adults, that it is rude and unmanerly and that no grown person can talk when it is in the room? You have shown it all your own weakness ; in its presence you have spoken harshly of your neighbors, acquaintances and friends, and yet you

demand of it reverence for the adult, demand confidence and obedience from your little one. Without reserve you speak in its presence to your friends of its wise sayings, of its beauty, of its lovely, gentle disposition ; or you talk of its rudeness before its face, and do you expect modesty, a sweet unconsciousness, a childish yielding from your thoroughly spoiled darling ?

But let us return to the subject of fear. Is our age so rich in strong and great characters that we need weaken and suppress those which Providence has given into our hand ? Are not cowardice and effeminacy already sufficiently abundant without our turning our homes into nurseries for their culture ? And do you not know that you do this when you terrify and frighten your child, and it detects the fact that you are only jesting in your talk of the "black man ?" Yet it is terrified at your disagreeable tones, and becomes easily frightened when it sees the chimney sweep. Even all the vague forms and fancies which have been impressed on its little mind are changed into objects of terror, as they come up to its innocent eye. Examples illustrating the truth of this must have occurred to every one. A little girl, to which the nurse appeared one evening dressed in man's clothing and was immediately recognized yet trembled and shivered in fear as it cried : "it is Emily, it is Emily," and it ran and hid itself from the strange form, still crying "it is Emily." A three year old boy whose parents never allowed the nurse to terrify it with frightful stories, was presented with a picture book full of strange caricatures from which the nurse read to it so that it knew all the verses from the beginning to the end ; and to the delight of its parents, and its own great pleasure, could read every page and turn over the leaves at the right place. One morning as it lay in its little bed a tall cook was scrubbing outside the door of its little room, and the child listened to the strange noise ;

suddenly the door opened and over the top was to be seen the head of the tall cook, who was standing on a chair. "What is that?" cried the child. "It is the tall Nicholas," said the nurse. "He will stick you into the inkstand if you are naughty; see, he knocks already, don't you hear?" The scared child hid itself under the bedclothes of its little bed, and the nurse was delighted at her practical joke and repeated it at every opportunity. The mother had no suspicion of this, but was frequently startled at the strange imaginings of her hitherto fearless child. One evening when the shadow of the lamp was reflected by the window, it cried anxiously, "Mamma, mamma, what is that?" The mother took it to the window, showed it the bright reflection and explained to it that it was only a shadow, when it became quite happy again. On another occasion, as they were walking, they came to an out-door bakery. The tins were being shoved into the oven, but the child saw nothing; it only heard the strange noises, and was terrified, and seizing the mother by the hand tried to drag her away; "Mamma, mamma what do I hear," and the child trembled in its whole body. It was gently taken back to hear the noise once more; it even went with the mother into the building, saw all its arrangements, and the friendly men at their work, and was much pleased as it once more came out to the street. The mother was thoughtful and perplexed. What had been done to her innocent lovely darling. She demanded and discovered the cause of the nervous fear of her little one. But already bad effects had been borne. The child had lost its quiet restful sleep. It had frightful dreams, was feverish and restless, and awoke bathed in perspiration. By means of cool pouring baths it was after a long time restored to its accustomed condition of health.

The effects of frightening imaginative children are incalculable. Aside from the fact that you change for

life a brave, courageous child into a timid, cowardly one, ever fearful of, and tormented by, the creatures of its own imagination: who is able to say how much fever, how many nervous diseases, indeed how often epilepsy have their first origin in these follies? And the forms of terror which later in life stand about the bed of fever and torment the sick one, know you whether they and also other fears do not have their explanation in the reawakening of terrorizing forms and entertaining deceits which had been put into the little head of the child? Therefore watch, you parents, carefully all your words; for you do not know what form they may take as they penetrate the childish soul, and demand of the nurse as of yourself that the angelic disposition of the child be preserved pure and unperturbed. Then will it be all the easier and plainer to bend it to your own will.

A great advantage of our time is to be found in the artistic and beautiful picture books which are offered to children, books which delight rather than distort the imagination, and give to their sense of beauty beneficial nourishment. Let us give them the full benefit of these advantages, always examining what we offer them. Let us employ no "*Struwwelpeter*,"* nor other nonsensical book of caricatures which confuse the head of the little one with bad verses and terrifying forms.

IV.

If the unfolding of the child in the first year is only like the swelling of the bud in the plant, in which every part predicts fulness, strength, and beauty without deciding definitely in what form it will first come to the sunlight, the following year will, no doubt, indicate to the affectionate, inquisitive parent whether the envelope encloses a twining vine, a brilliant, fragrant flower, or a storm-defying

* A German book of caricatures.

oak. And now let the parental eye be sharpened, in order to correctly discern ; let the skilfulness of the hand grow, in order to guide the child to a right developement. For it is not a matter of indifference how you educate the young human being, and how you treat the individuality which slumbers in every human bud awaiting its developement ; it is not a matter of indifference whether you have found the right word with which to call forth the treasure which lies hidden in every human breast, and which often eternally sinks when the redeeming power, which alone is able to bring it to the light, has been forgotten and lost.

Every child carries in the germs of its own nature its highest possibilities. This, however, must be recognized. The indwelling strength must be understood in order to be brought to perfection. Hold every innate power high, and seek to destroy none. Strive to polish and smooth where any power appears to be in excess. It cannot too often be repeated, that no faculty is to be weakened but only its opposing faculty is to be strengthened. If you think an excess of energy will develop into violence, do not suppress it by fear and discouragement, but cultivate the love in order to round out the excessively strong character. Neither should the too gentle nature be hardened by ridicule, or neglect into a more calculating creature, but let the understanding be strengthened, and the judgment sharpened, in order that the heart may gain its counterpoise when it threatens to mislead the head. Let this be the general rule, though in the first years of life, when the foundations of character are being laid rather than its individual peculiarities cultivated, this cannot be fully carried out. And now the first means of training and culture become a matter of interest. We mention first, obedience, which we consider as educational in its character, though it is not the end of education. What a distorted, dependent creature you would educate if your child should obey

everybody as it does you, bending its will to the command of every stranger. But *you* demand obedience in order to be able to educate at all ; how could you educate and govern without it ? yet you should demand it as the fruit of the love and confidence of your child. Therefore train it to be so obedient to you that it shall never know how to be otherwise. To this end watch over every command and prohibition. Be moderate in both, and above all things consistent.

Rousseau asks that every fault of the child receive its punishment as a natural consequence, and that it should appear to proceed from the disobedience, as burning does from contact with fire. We cannot agree with this. Aside from the difficulty of always accomplishing this, a child should not stand under the law of necessity. To avoid this and to demand evidence of love from its parents remain its rights. Your will should be a law to it which in love it joyfully follows. Let your commands and prohibitions be honestly and frankly uttered, not flatteringly disguised for the sake of making them agreeable. On the contrary, the child should feel that it must yield to the higher authority even though its own wish may incline it otherwise. In order, however, to gain this unconditional and joyous obedience, forbid and command only when it is actually necessary, never in order to gratify your own whims or convenience. Do not grant in one hour what you forbid the next, or the reverse. And when you have forbidden, do not allow yourself to be coaxed out of what you believe to be right. Be firm, and if you cannot withstand the coaxing of your child, and would grant its wish, do it in some other way, so that it shall seem to the child a new free-will gift, which will afford it double joy.

Give to every child as much freedom as is beneficial and necessary to its best developement. Incessant forbidding confuses it and prevents the action of any definite rules.

On the contrary, the child thinks that you treat it unjustly, and would only torment it by too many prohibitions, and amid the perpetual change of interdict and command, it has no chance to recognize that which is really good and necessary. They appear to it arbitrary and unjust, and it will be very easily inclined to set its little will in opposition to them. For firmly implanted in every child, is a strong sense of justice ; it yields to any just command, but it defiantly strives against arbitrariness and injustice. Therefore, blind obedience is not the highest thing which you should try to obtain from your child. Where it is possible, give reasons for what you demand, provided it is able to understand ; and, if you have only at times convinced it, it will be much easier satisfied, because mamma or papa wish to have it so, since they are sad when it does not obey and happy when it is good and obedient.

A child inclined to obstinacy and disobedience should be commanded and forbidden less than one of a more pliant nature. Leave it to its own inclination as long as this can be done with safety. You will thus act on it beneficially, and it will be less inclined to follow bad inclinations. Whenever it is necessary, however, command and forbid, and do not yield a hair's-breadth. While the child is left to do as it pleases, so long as it does no harm to itself or others, it should also feel that every necessary command must be obeyed, and that neither by entreaty or defiance can it gain any advantage over you. Do not be angry over faults which will of themselves disappear, and do not torment your child with things which it will learn of itself when a little older. Politeress is one of these things. Teach your child early to be modest and respectful, and as a fruit of this, it will grow to be polite and agreeable. A formal and subservient child is an absurdity. Permit rather that the child once while visiting—and take this to your special consideration—should say something coarse and

vulgar, if it is true, rather than forbid it to tell the truth. Of course, it should only be permitted to speak when it does so *politely*, or when it is spoken to. The visitor will always find an excuse for the open, frank behavior of a child ; but if he is foolish enough not to excuse, you had better endure his anger than to take upon yourself the sin against its frankness and truthfulness. Teach your child carefully, as if it were the will of Heaven, to behave in no wise differently towards those of high position than towards the lowly. Let it have the same respect for the worker as for the highest in rank in your circle. Let it know no other rank than that of age, and to this end your own examples must serve. Otherwise, you bring up only cringers and hypocrites, common souls ! Do not compel a child to answer in an affectionate manner, or directly at the moment in the presence of strangers. If it is not disposed to talk or to childish joyfulness, let it go unobserved, or send it out, but not in anger, when you have visitors. The latter is generally best. You cannot otherwise easily protect the child's ear from injurious influences which the conversation of the adult all too easily exercises on it ; nor can you otherwise protect yourself in that unnatural stillness which you often require.

Do not let your child hear the so-called polite lies of fashionable life in the presence of visitors. It is not able to distinguish the fine differences which society puts on them. It hears only the untruth, and naturally imitates the example placed before it.

Do not send your children on visits. Let the house and garden be their places for playing and of thriving. As visiting dolls they become dwarfed and shrivelled, and you have the chagrin of constantly seeing them most unlovely when you wish to show them to the best advantage. They should not, however, be deprived of the society of those of their own age. If children visit one another for

social play they are in their element, in their own little world, and enjoy themselves, and develop in mind and character more than by the serious conversation of the adult. Play is of infinitely more importance to the life of the child than superficial, surly judgment dreams. From children's theatres, which some think are innocent because children play in them—which of itself is thoroughly unnatural—and from children's parties and balls, which to the disgrace of our age are now fashionable, protect your child as from poison. What we have heard from eye-witnesses and from mothers who have been foolish enough to take their children to them, even though they ridicule them at the same time, sounds truly like old tales in which human beings as *gnomes* enchantingly move about. All the superfine luxuries of our elegant society are transferred to the world of innocence and cheerfulness, and only excite rivalry in displays of elegance in clothing, food and drink. We are shocked at the thought of seeing these frizzled heads with fashionable clothing, embroidered pocket handkerchiefs, white silk gloves, enchanted out of their own heaven, and the next day to be seen sick, with spoiled stomachs. And when an elegantly adorned little seven-year-old boy invites a beautiful five year old partner to dance, we turn away indignant and deeply saddened from the caricature into which purity and heavenly beauty have been distorted.

As a natural consequence, the splendor of these so-called children's parties increases with the age of the children. Liveried servants bring the invitations, and no formality is forgotten. What climax yet remains to the parents for the pleasure of their growing children? Do you not see with fear the crowded theatre, with its frivolous operas, comedies and farces? Whether in salon or cellar, no place is empty, the boxes being crowded with families, almost from the grandmother to the grandchild? There

listen they all amidst laughing and pleasure to the exhibitions of immoralities in attractive dress, and are ashamed if a new play has been repeatedly given without their having seen it. Even the ten or twelve year old children relate among themselves, on the school benches, the witticisms which happily they do not yet comprehend, and hum over the frivolous melodies whose impurities they are not able to understand. Do you not feel that you thus make them indifferent to that which is pure or impure, that you blunt that fine sensitiveness which shrinks back from contact with that which is low and vulgar? Do you think that by such means you can give them fine moral and social culture? Oh, you bitterly deceive yourselves. The freedom of behavior which you give to them is premature, thoughtless superficiality. This fulness to satiety, instead of giving them cultivating pleasures, makes them indifferent to every true youthful joy. Low passions are continually excited in the hearts of those on whom no impure breath should have rested. And when you believe you have fitted your children for the world, you have only placed old heads on youthful faces, without youthful freshness and youthful grace, and without enthusiasm for all those great high and noble principles which move the world. Out of these youth can the world be newly created and ennobled?

Do you not see the difference between such children and those brought up and allowed to bloom in the simplicity and innocence of childhood? Does it not do your soul good to see the gently unfolding maiden, lively and joyous in her childish freshness, not timidly shrinking away from innocent pleasures, but instinctively holding herself aloof from every impurity; with affectionate and gentle behavior towards all her associates, thoughtfully listening to those whose conversations afford opportunity for improvement? She would willingly endure no Offen-

bach opera, no frivolous farce. Her mind is nourished by the classic masterpieces of our people, and from them she derives enjoyment and delight. Would you exchange your gentle and modest daughter for the noisy and conceited one who ridicules innocence and simplicity? And look at the youth who are growing up with the beautiful maiden, the brothers and their playmates. Does it not rejoice your heart to see the tender care which they constantly exercise for their sister? Their bantering is not ridicule, but harmless, overflowing mirth. Their laughing quickens the soul, for it has not the breath of frivolty and badness. Their whole life is a foaming overflow which rejuvenates and freshens the parents and the aged. See them again as they collect together and earnestly discuss scientific questions, harmlessly and without boasting, as before in mirth and play, yet thoroughly in earnest and true to the highest thought that inspires them. See the sister laugh at the richness of the knowledge of the brothers which she happily learns if her own attainment does not extend so far, and how tenderly she cares for all that the brothers require. Is not the vision of their youthful forms refreshing to you? Do you not rejoice in their intellectual and physical unfolding in freshness and beauty? And do you not feel that these are the youth upon which we who are old may look with hope and pride as the supporters of the future of our people? Out of them will it be born again and raised up. They will carry forward to completion what their fathers blessed and nourished. And tranquilly may we close our eyes to the world if we are able to leave to it such a posterity.

Turn your attention, therefore, dear parents, to your hearts and your families; look into the eyes of your children as parents alone are able to look; reject the perversity and corruption which the world admires, and labor to give to our people faithful supporters of the greatness of our future.

Let us now return from this digression to the nursery, oh, holy simplicity ! remain thou the Divinity which shalt rule therein.

V.

From the nursery there comes to us a question, which perhaps cannot be easily answered, and which, on that account, we must more thoroughly examine. See this little lively boy with his great blue innocent eyes calling constantly to the mother and telling her of the faults of the brothers and sisters. The nurse calls to him and says, "Fie, to the little boy who is always telling of others." Now, should the mother permit this, or make her authority felt against the nurse ? We say, take your little boy in the arms and look him in the eyes. Can these innocent laughing stars find pleasure in the punishment of its brothers and sisters. No, no ! it is the frankness and truthfulness of his soul which impels him to tell every thing to his mother which moves his little heart. He does not even deny what he has done that is wrong, though he may not bring this information so quickly. Protect him, therefore, in his frankness, and do not permit the hateful names of tattler and informer to be applied to him. But every instance of reporting the faults of the brothers and sisters cannot be regarded as an impulse to truthfulness. Therefore prove your child before you praise or admonish it. If it comes to you secretly and betrays what has happened ; if it shows a sort of malicious pleasure when its brothers and sisters are punished, or covers its own faults by the accusation of its playmates, then repel it firmly and thoroughly, and let it not have the pleasure of rejoicing that others are punished, but rather let it receive the entire punishment which it would inflict on the innocent. On your own part, however, avoid all premature judgment, and act only after you thoroughly under-

stand the motives ; for, on the one side as well as on the other, faults of character may be increased instead of cured by an error in your decision.

One of the worst enemies in the nursery is selfishness. How is it to be met? Goethe says: "When I see in the little creature the germ of all virtue, of all that power, which it will ever find necessary ; when I see in selfishness all the future steadfastness and firmness," etc. A father and a learned professor says: "The selfishness of the youth I must break ; how shall I make any thing of them to long as only they have their own way?" Now which of these is right? Both are right and both are wrong ; and the latter especially when he establishes this as a universal rule and carries it to extremes ; when he does not individualize, that is, distinguish the peculiarities of each child and treat it in accordance with the laws of its nature. If every example of selfishness were cherished and indulged as a prophecy of future firmness and stability, education would be impossible. The nursery with six little selfish imps, all worshipped by the parents as future examples of resoluteness and firmness, would soon make their rights felt, and drive out of their nursery-bedlam their parents themselves, where, were they rightly trained, the same children would be the angels of light to their lives. If every manifestation of selfishness were to be broken by corporeal punishment from the father, so long as he could use his hand, as that professor just mentioned did to his own little son, or as another father—we say it with horror—did to his little daughter, how much tender, deep feeling would be destroyed, how much beautiful creative strength be perverted into defiance and cruelty !

Therefore, dear parents, as God lays each child specially in your arms, bear it carefully to your hearts. And though you have ten children, each demands its peculiar individual treatment.

The little boy previously mentioned as a tattler was by nature somewhat selfish. He was very good and pleasant and required but little punishment. But the mother once punished him for selfishness when he was about three years old. She put him into a closet to remain until he would yield and do what had been demanded. But the little defiant head sobbed continually, and nothing could move him to do as the mother wished. Then she took him out of the closet upon her lap and told him how the mother was grieved by his selfishness and how she would be rejoiced if he would embrace her and do what she required, and how every thing would be lovely and sweet between them as always before. Then, amidst tears, he kissed the mother, the beautiful eyes laughed once more, and he did quickly and joyfully all that punishment had failed to accomplish. The mother took this hint concerning the nature of her child thankfully, and guarded herself from punishing it on account of selfishness. With gentleness and affection she appealed to its understanding and heart, and although there remained something of obstinacy, even after its twelfth year, it once said to its mother, after she had denied a coveted wish, "Mamma, if thou were not an angel, I believe I should be terribly enraged ; but now I must love you, and I am, therefore, almost content."

Even if every child is not gently enough disposed to be guided by words of love acting on the understanding of a powerful nature, and requires a stronger curb yet, we say with Jean Paul: "*No power is to be weakened, but only its opposite power strengthened.*" If the will of the child is too strong, then cultivate its love. And this you cannot do by cruel punishment. Any punishment is cruel that darkens the horizon of the little one, leaving no outlook to the heaven where parental love and tenderness dwell. Occasionally, perhaps, the will must be bent—mark it well—

bent, but not broken ; but then have sympathy for the thoughts and feelings of the child, and never confound them with your own. Jean Paul says : "Never let there be any contention between the parental and childish obstinacy : the one carrying his point by force, and the other suffering and enduring defiantly. After a certain amount of effort, let the grieved child experience the victory of No ! You may be certain it will in future avoid so painful a conflict."

What most promotes selfishness in the child, aside from the inconsistencies and contradictions of the parents, is the disposition of adults and the older brothers and sisters to tease and torment it. Even in Zoological Gardens our indignation is aroused by the folly of intelligent people plaguing and tormenting unintelligent animals. Does your superiority require flattery by comparing your greatness and self-importance with weak and helpless animals ? You would not like to have this done to your own or your friends' children. You wish only, as in Zoological Gardens, to amuse yourself by the comic posturing, by the harmless snarling, by the droll answering, the angry replying and crying ; by striking them, and then perhaps quieting by laughter and petting. Or, if they pay no attention to you, you kick them and otherwise annoy them in order to arouse their anger. What parents can see such ill-behavior in their children without reproving themselves for their bad training. In this case the ill-behaved ones are the parents and the adults, and it is they who awaken passion, selfishness, and bad behavior in the child, which perhaps can never be set at rest, especially if it is continued through the years of weakness and impressibility. Were all parents impressed with the holy duty of watching over the child as the highest gift of God intrusted to them, of the duty of awakening and nourishing in it all the beauty of its young soul, and of suppressing every germ of

evil, such beginnings as often bear as bitter fruit as folly itself can imagine would never offend our eyes and trouble our hearts. Measure your duty, you parents, by these innocent trifles, as you call them, and at no moment regard them as so insignificant that they can be allowed to do their harm with impunity.

We will now consider the benefits to be derived from the nursery by the children. Give it to them if it is in your power ; for it is a most excellent means of education. It should be a free place for the child, where it can work off its excessive energies. Here it can play, rejoice, shout, scream, jump, and then you can demand, when it is in your presence, that it shall be quiet and restrain itself, so far as your convenience, your wish, and your bodily comfort demand. If you have your child constantly about you, you must either be its slave, or do it the injustice of fettering it to suit your convenience, your health, your visitors, and of suppressing its natural love for action. With all your love for your child, and all your desire to do right by it, you become now indulgent and allow it freedom, now firm and confine it to strict limits, and angrily punish it if it oversteps the prescribed boundaries. Wherefore do you do this? What has it done? It has only followed the earnest promptings of its nature, which can be developed only by activity and the exercise of its strength. The opportunity for it to do this should not be wanting if it is possible for you to grant it. The nursery is the child's world, its own dominion, its romping place. Let the furniture in it be as simple and as strong as possible, and do not punish the child if it sometimes breaks something, unless it has been done in anger or ill-temper. Guard yourself from punishing for breaking or destroying things, even those you prize highly ; but consider first how it happened. Was it not weakness, or want of skill on the part of the child? If so, warn it to be careful in future, but do

not punish. To those whose limited means do not permit of roomy dwellings, with space for the nursery, the public Kindergarten is an admirable assistance, which we will only refer to here, and consider more fully in a subsequent chapter. The child will find in it a rich substitute for the limitations of the parental dwelling, and also joyous companions who will add to the pleasure of every play and every occupation.

VI.

A most excellent remedy for bad conduct in the nursery, one which works better than the rod behind the looking-glass, one that makes reproof and scolding superfluous, is the gratification of the impulse to activity, which is one of the strongest, most imperative, and justifiable in the childish nature. Disregard it, and there is at once an outbreak of unregulated power, which is soon turned into a passion to destroy. The reproach against the child for destructiveness is unjust. It has an impulse to create ; its destructiveness is but a new creation, or remodelling, and will only appear when the impulse to activity is not properly nourished and guided.

Play is the natural expression of the impulse to activity, and it often conceals a wealth of creative talent in the childlike and yet godlike nature. Let us listen to its revelations ; let us enter into the spirit of its harmless, apparently insignificant phenomena, and let us also become as one with the child in its plays. We shall be astonished to see how much we can learn from these revelations, how much they will show to our soul's eye the embryonic nature of the child as under the touch of a magic wand, so that the harmless, often too-little-regarded play becomes a school of knowledge and a system of education. Do you not see, dear mother, how sweet and refreshing are the paths which lead you to wisdom. Pursue them with

childish purity and motherly clearness of vision, and the holy bond which unites thee to thy child will twine about thee more closely and intimately. Joyfulness is the soil in which play thrives best, "but it should not be mingled with mere pleasure," says Jean Paul. "Play that is activity will keep children cheerful. By pleasure I understand every first agreeable impression, not only of the taste, but also of the ear and the eye. A plaything gives in the first place pleasure, by seeing it, and only afterwards cheerfulness by using it. Pleasure is an irritating, burning spot, not an all-embracing warmth on the excitable skin of the child." It is activity which makes the child cheerful and happy. The common plays of children, unlike ours, are nothing but the expressions of earnest activity clothed in lightest wings.

"Never forget that the plays of children with inanimate things are important, because for them there are only living things. A doll is as much a human being to a child as a baby is to a woman ; to children every word is a reality. In animals the body alone plays, in children the mind. Life meets them on every side, and they cannot comprehend death, or any thing dead, and therefore the happy beings animating every thing surround themselves only with life. But among richer realities fancy fades and grows poor ; consequently do not surround your children, like princes' children, with a little world of the toymakers ; do not give them eggs colored and painted over with figures, but white, for they will soon hatch from their own heads the colored feathers. Give no plaything whose end is only to be looked at, but let every one be such as leads to work. For instance, a little complete mine after being a few hours before a child's eye is altogether gone over, and each tiny vein is exhausted ; but a box of building materials, a collection of detached houses, bridges, and trees, by their ever-varying location, will make him as rich and

happy as an heir to a throne, who makes its mental disposition known by rebuilding his father's palace in the park."

Jean Paul was the forerunner of Frederick Froebel. We have placed these extracts from his *Levana* before the reader for the purpose of showing the affinity between his spirit and the creations of Froebel. The latter built his system of education upon the child's impulse to activity. Like Jean Paul, he used only the simplest and most unadorned playthings, and let the child itself build them into such forms as its imagination conceived of. The charm which they themselves create remains eternally new, and rejoices and cultivates at the same time. Into his rich soul he has taken up the plays of children, and in them discovered the laws of the most thorough, harmonious, and beautiful culture of childhood. Like Jean Paul, he brought the child into the closest relations with nature. In his Kindergarten were plants and animals which the children cultivated and took care of, and thus was a love for both implanted in the soul. His plays unite with the phenomena of nature and character, and since they bring the children into joyous companionship cultivate body, mind and heart at the same time. He has elevated play, the dearest companion of the child's earliest and most innocent years, to a high educational mission. The cultivating power of the Kindergarten, as of Froebel's system of education, will first come to its full value when applied to all children, and when the school is conducted in accordance with those principles which it gives to the earliest years of childhood. The time will come, for already opposition is ceasing; and, as Pestalozzi and Diesterweg, with their systems of object-teaching, are no longer banished from the school, so will Froebel be taken in to form a trio, and lead on to that perfection in education which those masters before him began.

The state has its root in the family, and rejuvenates itself from the nursery. Let us then all work steadfastly

and courageously together—educators, as well as the little devoted community of the followers of Froebel—men and women, mothers and fathers—unweariedly and incessantly, in the great, never-too-highly-to-be-regarded work of education, and we shall help to path out the way which certainly and without deception leads to the culture, morality, industry, and happiness of the entire people.

CHAPTER IV.

MORAL DEVELOPEMENT.

I.

WHEN we have carefully cared for the child physically, listening from the moment of birth for the first awakenings of its mental and moral faculties to discover its nature, and striven to develop and lead it in harmony well therewith, we have at the same time not only prepared for its moral developement, but we have already commenced it.

Does the mental developement of the child differ from the moral? The distinctions are fine; but we may regard the moral as the crown of the intellectual developement. For the physical education, then, we demand of the parents, knowledge concerning the nature of the child; love, and faithfulness, and consistency in applying it; and for the child, law, and regularity of treatment. The same foundation is required for the earliest mental education, and if these are fulfilled, we have at the same time laid the basis of all moral developement in its heart.

Is, then, intellectual without moral worth conceivable? Experience answers in the affirmative. However reluctant we may be to admit the existence of knowledge without a corresponding moral elevation, yet the life of man shows that even those with the highest intellectual gifts and achievements often disregard and deny the demands of morality. We are, therefore, compelled to take into consideration the moral training of the child. Pestolozzi de-

rives, in all simplicity and beauty, the cause of virtue, of every moral culture, from the earliest relations of the child to its mother. Love, confidence, gratitude, respect, patience, obedience, conscientiousness, religion—all originate in his view from the vivifying and inexhaustible spring that streams between the mother and child; from the first purest love relation of mankind, that is of the child for its mother. The young being learns from its mother to know and to exercise all those virtues which later it transfers to its fellow-men, and when the soul is sufficiently developed, to God. We have already shown the necessity of love, confidence, obedience, and truthfulness to the first unfolding of the intellect, and these virtues are a sure foundation to a broad moral culture during life.

II.

“ Mothers, teach your children to love—that is, love them.”

With this first sweet lesson, you path and make plain to the child the way to those virtues, which not only originate in love, but strike their roots deep into it. The earliest impulse of love in the child is not the moral love which we may regard as a virtue, but it is the basis upon which may be established qualities that in time shall elevate love to morality. A child which has been surrounded by its parents from the moment of its existence with tenderness; which the mother has constantly cherished and cared for with love and solicitude, will, if it is healthy and strong, be an angel beaming forth happiness, which will not only delight the eyes of the parents, but of all near to it. The charm of innocence, and the purest and most beautiful joy in the germinating creature penetrates our heart, so long unaccustomed to unclouded happiness. See how the young child manifests delight towards every one around it, and exults still more when father or mother ap-

proach ! There is a constant rivalry among its friends to make it happy, and how sweetly does it reward them by its shouting, springing, and laughing. No moment is more refreshing to the eye of the adult than this. The child is a beautiful picture of loveliness, and that it is so is due to that parental love which prepares the soil in which it so wonderfully thrives and gives promise of such excellent fruit. But, dear parents, thus far only the soil is prepared ; do not imagine that the fruit may be left to grow and ripen as it will. Oh, there are many fine children, and “ our child ” is always the sweetest and best ; and yet the world is so poor in high, great, and beautiful natures, and so many parents have been deceived in the high hope which they have built on their children. The sweet darling which makes you happy stands now in the centre of the universe, which appears to have been created only for it. Every thing is its own. Every thing submits to its wishes. Why should it not be a happy, joyous creature ? But when it grows, and understands and distinguishes its will from yours, will it likewise be as joyous and submissive ? The affectionate parents who find their love in doing every thing for the child which it wishes ; in never contradicting its demands, however foolish they may be ; who also require of all who attend it, submission to its will, so that not even a breath shall disturb its happiness, who by their own sacrifice think to accustom the child to love, will they actually train a happy, affectionate, tender being ? Suppose it were possible to establish every thing in the house according to the will of the child ; suppose it were so well organized, that in spite of the permission to have its own way, it should never overload its stomach, should remain protected from diseases whose uncomfortableness would not yield to its will ; in short, suppose that even nature itself and circumstances submitted to the convenience of the child, what a playmate it would be if it were to come into contact with

other children. Certainly it should not have brothers and sisters, for if every child were to grow up in its own will, how can it remain undisturbed by the will of others? See it now in the circle of its playmates. How it is astonished when they contradict it! How it wonders at the demand of another child, which would also have its own way! See how it stamps at it with the feet, and strikes, and scratches, and even bites. Is this your tender, joyous, and happy child? The love with which such a child is trained the common world calls "*ape love*," and the world is right; for nothing has been granted to it which must not be taken away, if even a tolerably endurable being is to be reared. If the child's love is to become morally fruitful, it must develop into trust, gratitude, patience, and obedience; then will love become to it a continuous source of pure enjoyment.

Pestalozzi says: "The mother must take care of her child, nourish it, govern it, make it happy. She cannot do otherwise; and the child is cared for, made happy, and the germ of love is unfolded within it. Now an object comes before its eyes which it never saw before. It is astonished, afraid, and cries. The mother presses it firmly to her breast, fondles it, diverts it; its crying ceases, but its eyes yet remain suffused with tears. The object appears again. The mother takes it in her protecting arms, it laughs again; now it cries no more, but answers the smiles of the mother with joyous, unclouded eyes. The germ of confidence has been unfolded within it. The mother hastens at every demand to its cradle. In the hour of hunger she is there. When it is thirsty she gives it drink; when it hears her footsteps it is silent; when it sees her it stretches out its hands; its eye is radiant as it lays on her breast; it is satisfied. Mother and to be satisfied, are to it one and the same thought it thanks. The germ of love, of confidence, of thankfulness, soon expands. The child

knows the footsteps of the mother ; it smiles at her shadow. It loves whoever looks like her. A being that resembles the mother is a good being. It smiles at the form of its mother ; it smiles at the human form. Whoever is dear to the mother is dear to it also. The germ of human love, of brotherly love has been unfolded within it."

In like manner Pestalozzi develops patience, obedience, and a knowledge of duty and of right from the first intercourse of the child with its mother. First out of this unfolding of the habit of love, moral love enters into the soul of the child. From love to you, oh parents, your child obeys you. If you demand what it does not wish, or deny what it craves, it obeys you nevertheless willingly, for it trusts your love wholly, and obeys you joyfully. This is *moral obedience*, which must be preceded by patience and self-control. It has nothing in common with fear and a servile spirit, and is only rendered by the child to those towards whom it feels love, confidence, and gratitude. It is the task of the parents to maintain this feeling in the child, not only towards themselves but towards others. Thus is implanted in it all unconsciously love for humanity. But it will not so willingly and lovingly obey and trust in you, if your commands and forbiddings are not always illuminated by love, if, not arbitrariness, caprice, and contradiction, but carefulness, earnestness, and firmness call forth the love. To a wider acquaintance will its heart quickly respond, if you do not restrain it by loveless words. Let your child, therefore, only hear you speak of others kindly and pleasantly. Would you speak of the faults of others, do not do it in the child's presence ; or, censure the fact, the conduct, but not the person. Do not praise it at another's expense. In general, do not praise, but only say this or that is pretty, lovely, well done, even though you are much pleased. So will the child acquire a love for that which is good, without thinking of itself. It will

give to others—to friends, companions, and playmates—the same love that you give to it, and you will have no trouble in training and accustoming it to friendliness, heartiness, and love.

Children thus trained, when at a later age coming into intercourse with those not brought up according to these principles, are astonished and scarcely able to believe that human beings are so different from what they had thought, and that it is possible for children to be so disobedient and quarrelsome towards their parents. But the danger for them is over. Their characters have been formed. Their hearts soften and warm with enthusiasm towards all who are near to them. Every social virtue has been so cultivated that their further developement in self-independence may go forward without fear of their falling into danger. Children thus educated are astonished when, at a later period, they come into contact with those whose early training has been wholly different from their own. They are shocked to see children disobedient and quarrelsome. But there is no danger of their being contaminated, for their characters are already formed, and their hearts are full of love for parents and all related to them, whether near or remote. Every social virtue has been cultivated in them, and their future developement in all that is noble and good will proceed as a natural growth.

The protecting of the child from all that it should not hear, can only be accomplished by the possession of a nursery. You cannot be continually thoughtful of your own words when the child is always with you, and your visitors are even less thoughtful than yourself, so the child hears and learns much that should be kept far from it. A mother who thinks she is doing the best thing for her children by not allowing them to go out of her presence, commits a great mistake. If the circle which surrounds them is a select one, the children become prematurely de-

veloped, stuffed with knowledge they are not able to comprehend, pretentious, opinionated, and are robbed of their simple unconscious childhood ; in short, the imperishable charm of innocence is lost. If the circle is less select the injuries which may be done to the child's soul are incalculable. Therefore, whenever you are able, allow to the children the pleasure and the simplicity of the nursery.

But you parents whose limited conditions do not permit you to give a special nursery to your children, do not think therefore that you cannot train them well. Only it will require double the exertion on your own part. If thou, dear mother, art compelled to receive all thy visitors in the presence of the children, and would not have it do them harm, thou must have the courage to beg of thy visitors the avoidance of conversation which is not proper for the children's ears. Thy sense of propriety must teach thee not to speak about the developement, the peculiarities, and the dress of the children ; not to talk too much about thy own dress ; not to allow unfavorable expressions concerning acquaintances, conversation about servants ; in short, to avoid much which in our daily life is indeed very difficult to avoid.

What the nursery shall provide, and what not, of educational means, the parents must decide. They must do more, they must also accustom the child to a greater self-denial. The larger ones who need to study in the same room where the little ones play and the mother receives her visitors, must early learn to concentrate their attention, and not permit it to be distracted. The little ones must be accustomed early to moderate their overflowing spirits ; in short, a check must be applied to all, otherwise mutual disturbances will be unavoidable. The tendency to precocity, even under the most excellent training, will often appear in children, and will be manifested in their inter-

course with others. Even when they do not presume to take part in the conversation of the parents they will, in their absence, express improper opinions of visitors and adults. If they are not guarded from it they will speak to the servants in a tone which no child should be allowed to indulge in ; they should always treat them as adults, with respect, and not be allowed to know of any difference in their station.

In view of all these difficulties, our desire for a nursery is justified, even though it costs some sacrifice. But where the conditions absolutely forbid, some evils that result from the want of it may be avoided by good management, while others must be patiently borne.

Where there are a large number of children the help of the older brothers and sisters comes to the support of the parents. They keep the little ones busy, give them instruction, and relieve the parents of their constant presence. In short, what the careful parents have done for them, where conditions required it, they do for the younger ones, and thus help to overcome those difficulties which, under more favorable conditions, are easily mastered.

As love to man, so can you establish in the heart of the child a love for animals and inanimate nature. Teach it to respect and love all creatures, and even plant-life. Respect them yourself, and you will thus teach the child to respect them. Never permit the least cruelty towards any animal. "It hurts the poor animal." When you say this the heart of the child responds, and will in future be influenced by it. Scatter food for the little birds in its presence, and show how they pick it up, and are delighted. It will also share their pleasure, and even joyfully contribute to it. Show it how the birds themselves scarcely eat, but carry food in their little bills to their young. Let it see how affectionately they feed them, and teach them to fly and sing. So will you create friendly relations between

the child and the birds, and it will not again injure or hurt them. Teach it that the little animals can feel like the birds ; that they have young which they love, and it will also regard their lives, and it will respect and care for them. If it would rob an animal of its freedom, even with the view of tenderly caring for its welfare, ask it how it would like to be placed in a golden room with splendid food and drink, but not allowed to go to you, or to its brothers and sisters again in the field or garden. You would not thus make it sentimental, but teach it to regard and to respect the freedom and life of other creatures as its own.

The flowers it also changes into living things. If it pulls them out of the ground, wantonly to throw away, say to it, the earth is their mother and weeps for its stolen children. Take it carefully with its roots out of the ground, plant it in the flower garden, and show it how it again grows and blooms under your and its care. Plant also a kernel of corn in the ground before its eyes and show how it develops, strives towards the light, and how it thrives and rejoices in the air and sunshine. How much culture of the heart you may thus give to the child ; how much intellectual nourishment you may unite with it, which, because the child learns it through the eyes, does not strain but, as play and pleasure, rejoices and elevates its soul while it cultivates.

III.

If you have influenced your darling to have love for you and your surroundings and for plants and animals, it will not be difficult for it to understand right and duty, MINE and THINE. Since it loves, it will willingly divide what has been given to it with you and others, and thus give them pleasure. You should teach it early to give only what is its own. If you permit it to feed the little birds,

let it take its own bits of bread ; it then does good actually, without boasting and self-admiration. Otherwise it only sees how you do it. But take nothing from it without permission. Let it feel that its own property and rights are regarded, and it will unconsciously respect the rights of others. Illustrations will come to your aid. If the child would make a noise and play when you demand rest, tell it what you have done for its happiness and ask it whether it will not contribute to your peace and rest ; give it a quiet occupation near you, and let it know how satisfied you are if it quietly and cosily enjoys its pleasures by your side. Even if you cannot sleep as you would like, for the child cannot get along without some questioning and whispering, your heart is nevertheless rewarded in seeing the self-control of the child, and its respect for your rights as well as its own.

It will have the severest test of its rights and duties among its playmates. "Do not unto others that which you would not have them do unto you," is a proverb so simple that a child may easily understand it. "How would it please you if your brother should take your playthings and should strike at you if you would not let him take them?" You can say to the little brother, "you are not allowed to do that," or "it will grieve mother."

The nursery is the training school for many virtues. The larger brothers must learn generosity, and yielding ; they should give up to the little one when it is possible, and not strike back when it strikes ; "for the little brother is yet too small to understand that it hurts you, and you too were once as small as it is now, and mamma has treated you as you should now treat it." Of course the peace of the house will sometimes be broken, but reconciliation will soon take place and all will have learned something of their rights and duties.

When children are of the same age, or have come to

years of responsibility, their rights and duties must be regarded as equal.

We often see the obligations of hospitality exercised by young children. In their own nurseries they play the part of host, and give their best things to their little guests, modestly reserving the least for themselves. This is a most beautiful instinct.

Conscience developes in the child when it understands right and duty. It then feels that it has done wrong, and learns the sensation of shame and of repentance. These feelings, however, quickly pass away as do all others with the child, and this is as it should be. A gentle word from the mother at such a moment takes deep root and promotes its moral developement, and makes it know its duty and what the rights of others demand from it. Reproof, even a little while after a wrong act has been done, is contrary to the nature of children. They quickly forget that they have sinned and do not understand your continued sorrow. They either think that you are cross, or they try to escape from your presence. Both are wrong, and you should guard against them. An impressive, earnest word is sufficient, after which the child has a right to its accustomed motherly tenderness. So will you accomplish more than if you admonish them till the earth is watered with a hundred tears.

After the child has become older, reproof may produce a good effect, even if given some little time subsequently to the wrong-doing.

Avoid also very sentimental admonitions. In many cases the emotions of the child are not yet sufficiently awakened to comprehend them, in which case it remains indifferent, and this is best for the child, though not for you ; for you loose your hold on it whenever you fail in an attempt to influence it. But there are some finely organized children who will be influenced more than is for their

good. The plastic nature receives a too deep impression, or it is overcome by the excess of feeling, and thus becomes blunted at the time when the emotions should first be awakened, that is, when the developing character has acquired some strength and power of resistance. From this guard your child.

Jean Paul says, "Such beings are either deficient in feeling, or are crushed by an excess of it. Feelings, flowers, and butterflies live the longer, the later they develop. Any thing physical or intellectual that is certain to become an actuality in the child, may begin too late without danger, but never can too early."

And here remember that you have only to create the soil and provide room in order that the feeling of right may, as love and confidence, be cultivated and strengthened. You will be astonished to see how easy the practice of all the virtues becomes to the pure and beautiful nature of the child, how your own educational strength and your understanding of the inner life of your darling grows, and how you more affectionately love it as it grows older, and the tasks of education multiply.

IV.

Simultaneously with the growth of conscience you may demand truthfulness. Be inflexibly true yourself, and let nothing tempt you to speak an untruthful word to it. In this way truthfulness will be cultivated. Training acts largely negatively. Keep evil away and good will spring up of itself. Protect the child's holy faith in your integrity and infallibility, and the beauty of truthfulness will not depart from it. It is more than mere example that acts on the irrepressible nature of childhood ; it is the atmosphere of purity and innocence which protectingly surrounds its soul, guarding it from the breath of lying and impurity.

Hold a lie so impossible that you cannot believe your child would utter one. Say to it, "My child would not tell a lie." Speak confidently to it, if you doubt, and its beaming joyous look will assure you, or its shamed face will sink down, and, tenderly embracing you, it will promise never to utter another untruth. Be very guarded in using the word lie lightly; and, if it must be spoken, say it with a sadness and aversion which shall impress itself upon the child. Remember, besides, that a child scarcely knows any thing of lying before its fifth year. So it should be, and truthfulness become a part of its very being, first through habit, and then through an observance of your action and life.

The freer and more affectionately you train your child, the less will it be tempted to lie. Fear is the father and weakness the mother of lying. It made the ancient Germans, who were not allowed to live in freedom, dishonorable slaves; and it is an evidence of a servile spirit which a free man should fly from as from a corroding evil which banishes him from pure intercourse with mankind.

In the case of very young children, the imagination is often the mother of lies and therefore of untruthfulness. It causes them to exaggerate concerning things and places they have heard talked about. Even their dreams at night are brought forward into their waking life and related as if they had been actually lived. Do not, therefore, be too strict concerning such things, for they are not the germs of untruthfulness.

Demand faithfulness in keeping promises, and permit no flight of the imagination to let it escape. Say to it, "Thou hast promised, thou art bound, and cannot be excused." Be also true to your own promises. Fulfil them to the child even if it is difficult, and when you tell it how difficult it is, and that you keep it because you have promised, escape not indifferently from it. You do not know, dear parents, how you implant or destroy the germs

of all that is high and good by your own being and doing. To train yourselves, therefore, is the first and most difficult task in the training of your children.

To deceive a child in order to pacify it, or make it submissive, or to whatever end, is, from what has already been said, absolutely wrong. Guard yourself against exaggeration, and do not permit it in the child. Exaggeration is a lie, even if not from a bad intent, and leads away from the truth. The child always exaggerates, because it lacks a full understanding, clearness, and definiteness. A hundred thousand million times is not so much to it, because it does not know how much a hundred is ; and if it measures its love for you by that great number, take it pleasantly and laughingly, and not as an indication of something bad. A child also fails to comprehend the extent of time and space. A little girl said :—" I am now four years old, and can call mamma when I am alone ; one would not always be alone. But soon I will be five years old. Then I, too, shall be a mamma, and sleep alone, and call no one more." This the little girl said with full conviction, and you could not think she said it to deceive and pacify you. For her the four weeks till her birthday seems an eternity, and what is beyond that is infinite. In such a case accept quietly the promise, and remind her of it when she is five years old, demanding that she shall keep it. It will at least be a spur in this direction. It is the same with the measure of distance. " It is as far to the sky as to the moon," says a little child, and she does not think that very far, for if it is very small, it grasps after the moon with its little hands, and believes that its mother could bring it down. These are indeed untruths, but not lies ; and you may joke and laugh with it concerning them if it gives you pleasure.

When a child, in speaking of things which it has seen or heard and exaggerates almost infinitely, you must, indeed, make some allowance for its power of imagination,

and gently check its excess. Show the child that it could not have been so, and demand that it tell you correctly of those things it sees and hears. It will then correct itself, and be reminded at another time to watch over, and not allow the imagination to continue such unlimited exercise.

If you would not have your child hastily blurt out a falsehood, give it time to collect its thoughts, to think and remember the right and the true, and quietly to express itself. Be guarded from asking a child if it has told a lie, but appear rather to know, in order that it may not be tempted to continue a deception that it may hide an untruth. "Upon thy forehead I see it written," said I once to a little girl, who wonderingly answered, "but there is no paper and ink there." "And yet I can read," answered I to her, "all that is in thy little heart plainly upon thy forehead." In saying this you do not tell the child an untruth, for if you understand it rightly, you can read in its dear eyes whether it has done right, or whether a wrinkle lies in its little head, which as soon as possible must be made smooth. Do not teach your child to conceal or keep secret about any thing, not even a birthday or Christmas pleasure. You may say to it, we will surprise papa, and not tell him beforehand; but if the child lets it out, take it laughingly, for the keeping of a secret is a flower which is developed from later moral strength and, if demanded too early, may develop into untruthfulness.

Likewise is the forbidding to tease of doubtful wisdom. Say to the child, "You always get what is good for you if mamma is able to grant it;" but then be mindful to do this. Then if the child teases, do not be severe with it. If what it wishes not for its good, be decided, and do not grant it. The child marks well where you are easily overcome. If it is not bad for the child, give it affectionately, in spite of the fact that teasing is not permitted. Finally, says Jean Paul, "Since truthfulness is a conscious virtue,

and sacrifice is the blossom, nay the pollen, of the whole moral growth, it can only grow with its growth, and open when it has reached its height. You have only to keep away weeds while you give it freedom, save it from overpowering temptations, and forbid all soul-bending customs (such as compelling a child to return thanks for a whipping, and to make obeisance to strangers)."

The further growth of truthfulness we may confidently expect from the more complete growth of the child's soul.

V.

"The open heaven of childish frankness let nothing close, not even the blush of shame."

From truthfulness we easily pass to the subject of modesty. Of modesty the child does not need to learn. Guard the eye and the ear from impure sights and words; accustom it to keep its body pure. It may for those things which must be spoken learn other designations which only you and it understand, and so there will be no embarrassment in the presence of strangers, and you will be spared useless, perhaps injurious teachings. If it in innocence offends the eye, tell it not to do so, because it is not pretty, and an impressive "Pfui" has more effect than a whole series of rules. We have little more to say on this subject, for why should the child be ashamed. Its form is that of its Creator, and is there any thing on the earth more beautiful. Does it not feel most free and happy when it has kicked the clothing off itself or, when it is older, capers about the room with nothing on. Such beautiful sights we need not indeed bring before company, but may not the parental eyes be refreshed and enlivened by them?

Nothing is worse than that false modesty which covers up and hides where the child's eye sees nothing but innocence and pure nature, and when it will only too soon observe that there is something which must be hidden, and

which it strives to uncover and unriddle. In this way you create the evil you would avoid.

If truthfulness is a blossom of the moral nature, modesty is a beautiful bud which appears to unfold without your special care. You have first of all only to act as a guard, to keep off what is impure, and surround with that which is lovely, pure and beautiful. Be yourself what you would make your child, and you have done all that is required.

A practical lesson may be given here which might have found place under the department of physical education. Let the child always sleep with its little hands outside of the bed-covering. Aside from the fact that it is healthier, it enables you to regulate habits and protect it from threatening evils.

Let your child grow up in innocence, and do not teach it too many things which it must avoid. The fig-leaves of our first parents covered their guilt. So long as they remained in innocence they did not require them.

Do not separate the sexes too anxiously. Boys brought up with girls are more chaste than boys brought up by themselves. In America, the sexes are educated together and, from the elementary school to the university, drink from the same fountain of knowledge. Nowhere is there greater respect for women than there. This is one of the many significant things the old world has to learn from the new, and a very important hint for our own education, and not for the first years of life only.

I mistrust a girl of twelve years who is shocked if a young man enters her sleeping-room. Pure innocence knows not that she has any thing to fear. And when the mother says to so young a child that she cannot leave the room during the lesson hour for fear the teacher will toy with her locks or stroke her cheeks, she brushes aside the breath of innocence from the face of her child, and turns her mind in a direction which it should not go.

Without such admonitions it steps fearlessly over, as a child over the border of an abyss, because it has no misgivings and does not tremble before its depths.

Oh, let the child remain in its innocence and simplicity, so long as a good fate permits it! If it at any time by a word or a remark violates the demands of our so-called fine society, you have given its heart a purer bloom than coyness ever can be, which—mark it well—may easily conceal a poison in its calix.

Fear not! Your child will experience the first true blush of shame when the rising sun of womanhood shines upon it. It will not shrink back with undue sensitiveness at the sight of that which is innocent, but at the first approach of impurity its sound heart will send the life current to the cheeks, revealing there the emotion of anger or of fear. Only where the eye and the ear of the child have been accustomed to coarseness, will the beautiful illumination of the blush be denied it.

You who give thoughtful care to your children; you who watch over and protect them, fear nothing. They will remain pure and unperverted to you, and the voice of shame will awaken at the proper time. The great song says so beautifully, "Awake not love before it demands awakening;" we may say the same unchanged of shame.

VI.

"One religion after another perishes, but the religious sense which creates them all never dies."

"As long as the word God continues to be heard in any language, it directs the eye upwards," says Jean Paul. But how is the child to be taught to look upward? The highest moral developement of man is in the culture of religion and the young child receives its rudiments beautifully. Do not teach it of God by stories, and the imagina-

tion, but let it take in the highest and holiest through its feelings and emotions. In the case of great natural phenomena, in joy, fear and sorrow, speak the word God, and the child will of itself unite the feeling of sublimity with the name of God. "Newton, who uncovered his head when that great name was spoken, would without words have been a religious teacher of children," says Jean Paul with deep truth. Let the child experience reverential and holy feelings when the name of God is spoken, and under its breath the highest and holiest will be awakened. The Infinite cannot be comprehended by degrees, but at last it will be perceived and understood.

The whole universe of the eternal and incomprehensible lies slumbering in the child ; otherwise you could not arouse it by any word. Therefore the child understands you, when the holy in you addresses itself to the holy in it. For holiness is there earlier than unholiness, as innocence earlier than guilt, and the ideal than the real. When the child loves and thanks you, say to it, that what you do for and give to it, you do not have of yourself, but from God, who is greater than you, and without whom you would be nothing and unable to do any thing for it. The child must therefore love and thank Him as well as you, for He loves it and you also. Say to it, if it is good and does what you wish, it pleases God, who sees every thing. Then teach it to thank God in few and simple words, and teach it to think of Him at its waking and sleeping. The child's prayer should be short and in the simplest childish words. Let the folded hands and the upturned look receive only for a moment the light of the Holy One, and longer do not let the words which bear it into the kingdom of the infinite continue. At first give to the child the words of its little prayer ; when it is older let it clothe its thankfulness and its wishes in its own childish language.

Before a meal with a waiting stomach and palate, it is

unnatural to pray. When it is satisfied let the child thank. When it is out of doors and happy at its plays, tell it that God created every thing so beautifully ; even the setting sun, the starry heavens, and the silvery moon are his work. Show it the flowers in their beauty, and lay open to it their variety ; show it in what wisdom the animals have been created, how their limbs move like its own, and say to it that no one but God is able to make and create every thing. In this way you fill its soul with love and reverence for God without giving it any false views, without filling its little heart with fear and terror where it should learn only to love and to adore.

More than this, you should not undertake to do in the first years of life.

The farther unfolding of the religious nature should be reserved for a future period in life.

VII.

These are the principles which you must give to your children as a foundation for morality. Cherish and care for them, dear parents ; watch over them and forget them in no moment of your lives. So will their training become to you a dear, high, and a holy duty which in its fulfilment gives an illumination that enables you to understand those beings you carry in your hearts, and whose own lives blend into yours. Consider always that you form the entire being in the child, and therefore let every moment of your life with one another be full of significance. Do not forget to place yourself on a level with it, and what you give to it or demand of it adapt to *its* nature, not to *yours*. For only the like and corresponding are taken up and assimilated by the like. Whatever is in excess of this is lost, or obstructs and injures as useless ballast.

The culture of the child should be harmonious, so that

its body, mind, and disposition may grow and unfold together. Thus alone will childhood give forth the blossoms which later promise fruit, delighting, rewarding you at the same time. As under a transparent veil, you will in anticipation behold the future man on whose culture you have worked with high hopes, and with a heart full of emotion you will implore a blessing from above on the high and holy work of human education.

“All these virtues which adorn the race were once germs under the hand of the Educator.”

“So let us then with the short arm of the child, that is, with the long arm of the lever, build and move the future, and patiently and bravely help to advance the good of our age and undermine the evil.”

CHAPTER V.

FROEBEL'S SYSTEM OF TRAINING.

PESTALOZZI and Froebel, however great their influence in the school, are and must ever remain, pre-eminently the teachers of the mother. They teach her to understand the mind and heart of her child, and to train it in accordance with nature. It was the mission of Rousseau to expose the unnaturalness of the old systems of education which, founded in ancient ignorance and prejudice, disregarded the real nature of the child and suppressed with the rod that which should have been wisely and tenderly cultivated. To Pestalozzi and Froebel was reserved the higher task of finding and entering upon the better way which the mothers are to follow in learning the nature of the child and in unfolding its innate powers.

Pestalozzi in his book for mothers, "*Leinhard and Gertrud*," has furnished a guide that cannot be excelled in simplicity, truth and beauty. In his own time he greatly influenced some of the noblest of women, and a queen, Louisa, was moved to tears by the deep truths which he uttered. Yet although more than half a century has since passed, he is still known only to the noble few. Among the common people, whom he addressed with such philanthropic earnestness, and in whose plain speech he wrote, he is yet a stranger. His influence has indeed been deeply felt in the public schools; but to the mothers among the common people he is almost unknown: they have scarcely heard his name.

In the object teaching of the public schools, in the thought and word exercises and in our general methods of elementary instruction, Pestalozzi's principles have been introduced in spite of the prejudice and opposition that has sought to narrow and suppress them, and they can in the future never be banished, but will rather be expanded and perfected through Froebel's system, and with the general prevalence of his teachings they will find their ultimate triumph; for Froebel gives a more tangible form to that which Pestalozzi conceived and began. Pestalozzi teaches through words and through the objective action of the child, and he enables the mother to develop this activity. He teaches the child not at first in the school, and not alone by the word and object method, but begins his training with the very beginning of life, under the guidance of the mother, and teaches it to reproduce that which it has learned by word and by sight, thus fixing it permanently in the mind. This method, the voluntary reproduction of that which has been learned, Froebel applies both in work and play; and since he receives children into the kindergarten from the age of three years and there delights them with his wonderful gifts and beautiful songs and plays, he makes them thus to a certain extent the teachers of the mothers, who do not otherwise know of him, for they relate at home all that they have seen and learned at the school, and thus initiate the mother into the new method of instruction.

II.

What is Froebel's system of training and in what does its application consist? "Only in a sound body dwells a sound mind." This is the most excellent truth upon which Froebel has based his educational system. His object is the uniform and complete culture of body and mind, that

is, complete human developement, and to this he found his way by listening to the teachings of Nature ; and since Nature commences its work with the beginning of life, he also did not hesitate to commence his educational work at the same point.

With the birth of the child the senses begin to unfold and to receive impressions from the outer world. To bring these impressions gradually to the mental consciousness and to develop them is his chief aim ; and in this he stands alone as an originator and pioneer. Rousseau exposed the great defect of former educational systems in leaving the senses undeveloped, so that in darkness or in the presence of mysterious sounds even adults are as helpless as children, being the victims of fear, terror, and the creations of the imagination. How high a degree of culture the senses of hearing, smell or touch are capable of, and how they may replace the sense of sight, we learn from the experience of the blind. Rousseau shows how to cultivate the senses by means of play. Froebel has taken the hint from him and has applied it to a still earlier period of life. He cultivates the senses from the very beginning. Sight, hearing and touch, the recognition of color and form, rhythmic and harmonious sounds, all find in his system a prominence no where else accorded to them. By means of a ball suspended over the face of the child in the cradle he would awaken a sense of form and color; and as soon as the child is able to grasp the ball its form and properties act still further upon the sense of touch.

A soft ball of a bright color (red, yellow or blue) is enclosed in a net-work of woollen yarn and suspended before the child's eyes. It either remains at rest or swings to and fro, and is intended to convey to the mind the fullest impression of a single object, complete in itself, and immovable in the relation of its parts to each other ; and

as it presents to the tender eye a single and unbroken surface, it acts harmoniously upon it, while other objects confuse it by their irregular angles and surfaces until the faculty of perception is more perfectly developed. The mother causes the ball to swing gently, and accompanies this with song. Thus while the attention of the child is directed to the rhythmical motion, the ear receives the voice and the eye, with the perception of form, receives also an impression from the single bright color of the ball. A number of balls of different colors are successively used for this purpose.

Froebel assumes that by this exercise a permanent impression, though unconsciously received, is made upon the child's mind during the process of its developement.

With the increasing intelligence of the child and its greater capacity for grasping and holding, increases also the significance and the complexity of the ball-play. The small size of the ball allows the childish hand to grasp it, and its softness guards against harm, while its mobility renders a great number of plays possible, in the contrivance of which Froebel is quite inexhaustible.

In this, his first play-gift for the child, he illustrates the principle to which he adheres throughout, the principle of complexity in unity and of the most varied and original work with the simplest material.

To act is the first impulse of the unborn and still more of the new-born child. Through this impulse Froebel seeks first of all to work. Action must in the beginning be unrestrained: later it should be directed and cultivated.

Froebel penetrated deeply into nature and discovered its laws. As the seed encloses the germ from which is to be unfolded the tree with its trunk, branches, leaves and roots; as the egg encloses the material from which is to be developed the bird with all its wonderful appliances of life and motion; as the stone can take on no other form

than that which its crystalline nature determined for it from the beginning ; and as every form of life is unfolded progressively in accordance with the eternal law from which nothing can for a moment escape, so must also human nature be submissive to the law of its being, and the task is now to learn this law, which, before Froebel, no one comprehended, though his predecessors anticipated and sought it, and having now found it we have only to follow it consistently from the birth of the child on throughout its life.

In the first year this training is by means of the ball-play and the motherly and cossetting songs, during which every limb of the child is brought into beneficial action, while the faculties of hearing and attention are well developed by the voice of the mother.

It has been well said, that " Nothing enters the mind except through the senses, and all that is received by the senses exerts an influence upon the mind." This expresses the foundation principle of Froebel's system, which acts through the senses upon the mind from the very beginning of life, though at first unconsciously. The child learns unconsciously the use of its senses and limbs, and adults, without the aid of science, employ all their faculties correctly. Science only teaches us the laws of nature, the laws of growth, existence, and decay upon earth, and throughout the universe ; and although we may never attain to a complete knowledge of creation, though this may remain to us forever a mystery, we gain nevertheless, through study, great power over the forces of nature. Water and fire, the elements once the most dreaded, have become our servants, as we see in the wonderful power of the steam-engine which gives to man strength to realize his greatest mental conceptions, and by doing his work affords him leisure for still higher achievements. We may not create a plant without the seed, but our knowledge of the laws of

plant life enables us to improve every species, and even animal life submits to the same culture under the scientific care of man. The winds and the clouds are influenced by the planting or removal of trees, and by the drying of the soil. The same power that generates the lightning has become our messenger to bear our thoughts over the world. And shall mind alone remain inaccessible to human investigation? Are its laws independent of those which govern the body? Or may we not in this higher sphere of existence also cultivate, ennoble and beautify through a knowledge of the laws that pervade the whole universe? Through ignorance and perversion of natural law the art of instruction is degraded as the latest and richest of the natural sciences, chemistry, was degraded by the alchemists of the middle ages, who made it subserve only the arts and tricks of jugglery and witchcraft, while the new education is disregarded simply because it is new, and because it is easier to reject and denounce without reflection than to investigate and understand.

Froebel was filled with the conviction that the mind as well as the body is subject to natural law, and that only in the harmonious growth and welfare of both does man attain to his highest estate. And as nature acts upon the child's mind through its senses from the beginning, he admonishes parents to promote nature's work by intelligent co-operation with it in its unfolding action, thus with the beginning of the child's life beginning also that education which is to lead the human race to a higher destiny. He was inspired by his high calling and appeals to mothers as his co-workers. "My mission is to the mothers," he often says; "they must be my co-workers if I am to be heard and understood, and they can understand me better than all the school-men and the learned." In these words alone he revealed the true and sacred character of his work.

Through the senses the child receives the impressions of motherly love, of the motherly nature, which thus penetrate its still half-slumbering soul. So important does Froebel regard these first impressions that he will have no one but the mother put the child to sleep or take it up when it awakens. The mother's joy and gratitude and love he would see thus imparted to the child as a foundation for all that is holy, noble and pure in the nature of man. He finds the first awakening of the religious sentiment in the human heart in this intercourse of love between mother and child. This thought pervades all his "motherly and cosseting songs" which seem to have come from the heart of some pure-minded mother. He would have these songs accompany the daily life of the child, elevating every act and every pleasure into the sphere of love, and thus unfolding its still half-slumbering soul to the divine influences. Through the ear enters the sweet sound, through the eye the affectionate look, and these impressions, often repeated, gently influence the awakening soul. The songs are progressively adapted to the increasing mental capacity of the child, and thus go with it step by step in its growth.

Froebel's system is also well adapted to the development of the physical strength. For this he gives songs illustrated by pictures and explanations. Plays designed for gymnastic exercises are accompanied with rhythmically arranged songs. In the tender age at which the delicate limbs are more susceptible to every impression than at any other period of life, he will have them developed in strength, elasticity and skill through uniform and well-considered exercises, both active and passive, in a manner more perfect than if left to nature alone. There is no danger of over-exertion in this method. When the child feels most comfortable; when it delights in the exercise of its strength, the mother takes one limb after another in her hand, guides its motions, and sings therewith an appropriate

song. The child's eye follows with pleasure the movements of the mother, its ear listens to the tones of her voice, and the limbs submit to the movements impressed upon them, while the words make also an impression upon its mind. These are the first of the play-songs, and they are given in great variety for exercises with feet, hands, arms and the entire body. Here is an example :

TICK, TACK !

1. See now, see now, my little one,
The tall clock's swinging pendulum ;
It takes the pointers to and fro,
Crooked nor crosswise do they go,
Yet on it ticks, and ticking back,
Always tick, and always tack.
 Tick, tack,
 Tick, tack.
2. Deceive me not, O clock, I pray,
I only ask the time each day ;
The time to eat, to play, to sleep,
My body cleanly washed to keep ;
Then shall my heart be always sound,
And I in health and joy abound.
Little arms still forward go,
Blow by blow, blow by blow.
Always tick, and always tack,
 Tick, tack,
 Tick, tack.

While singing this song the mother imitates the motion of the pendulum with the arms of the child, and thus the muscles are strengthened, and the power of attention as well as the musical sense is awakened. In like manner the other plays are conducted agreeably to the directions, which are in every case given by word and picture.

With these songs are given others calculated to soothe the child's impatience when it has to wait for its food, or when it has done eating.

When the child is more developed, external objects are used in connection with the songs. Flowers, animals, and persons are thus employed, and the songs are intended to act upon the disposition and senses, and to develop the capacity of the child. Let us hear some of these little songs :

THE LITTLE GARDENER.

Come, let us to the garden go,
And on the plants our love bestow,
We'll water them in show'ry floods,
And so unfold their little buds.
The little buds now burst and start,
They greet our eye with wonders rare,
And spread their fragrance through the air.
How well it is to do our part !

THE BIRD'S NEST.

Within the hedge, upon the branching spray,
The little bird its nest has stowed away ;
It drops therein two little shining spheres,
And hatches out two birds—two little dears,
Who call “ Pip, pip, we want to eat,
O ! little mother, thou art very sweet.”

THE DOVE-HOUSE.

Now open I my dove-cote wide,
The little doves fly side by side ;
Into the green fields swift they fly,
And sport together happily.
But back again they come to rest,
And then I close their bowery nest.

THE KNIGHTS AND THE ILL-NATURED CHILD

Three gallant knights with rapid stride,
Into the court of the Castle ride.
“O ! knights, what may your mission be ?”

"Your darling child we wish to see."

"O ! gallant knights, it cries so hard,
We cannot well your wish regard ;
It is so peevish, it is so cross,
It makes the house too small for us."

"Alas ! we are sorry that this is so,
For we would a pretty song bestow.
Now we must leave, good-by, good-by,
To find good children who do not cry."

There is also a song of the knights and the good child, and many others, all calculated to act upon the disposition, intellect and body of the child. All are accompanied by suitable physical exercises. In the song of the gardener the fingers of one hand are made to represent a gradually unfolding bud, while those of the other hand represent a watering pot inclined towards the bud. The bird's nest is formed with both hands, between which the thumbs represent, first the eggs and then the heads of the little birds reaching upwards. The dove-cote is formed by the arm and the two hands placed according to directions and opened or closed as the doves, represented by the fingers, look out or retire within. In the play of the knights the sound of the horses' hoofs, approaching or retreating, is represented by tapping upon the table with the ends of the fingers. All these are very simple plays that agreeably fix the attention of the children and develop their senses and physical powers.

We do not venture to decide whether these little gymnastic plays exercise as decided an influence in developing and strengthening the child's body, and thus improving the human race, as Froebel claims. Nor can we with confidence assert that the motherly and cosseting songs have as great influence upon its mind as he, with his prophetic spirit, anticipates. A new theory must first be demonstrated by abundant experience. Nevertheless there can

be no doubt that the physical exercises act beneficially upon the body, and that the songs afford an excellent means of expression for the affectionate emotions of the mother. The songs with their explanations direct the attention of the mother to her own sensations, and her observation of the child in its regulated plays teach her much concerning its nature and the best methods of training it. Is not this sufficient to justify the system and to encourage its use? One needs but to read and know this book, which Richard Lange calls, "A Hymn to German Home Life," in order to realize the nobility of thought with which it is filled. Through its songs and teachings Froebel would help to elevate the devoted mother to her high calling, that of the true culture of her child, and thus would promote the improvement of the human race.

Understood by the intelligent and devoted mother the book is transformed into the pure gold of good deeds, while in the hands of the thoughtless its songs and plays sink to the level of childish nonsense.

Although some of the songs may appear to lack poetic beauty, they should not be condemned on this account. Where they are deficient they will at least awaken the poetic sense in the mother's heart, and help her to clothe the thoughts of the master in better form, for Froebel deeply realized the poetic nature of childhood, though not highly gifted with the power of expressing it. Indeed he himself regarded his book of songs as by no means complete; he wished rather that the mother should extemporize songs for every occasion, and he appealed thus to the inexhaustible treasure of poesy in the heart of the mother and educator.

In these exercises there need be no exact compliance with directions. The mother should follow the indications of nature which Froebel's richer mind discovered and applied. A part of the thought—"Only in a sound body

dwells a sound mind"—is here realized, and body and mind of the child harmoniously developed. The same applies to the ball-plays, the other part of the training employments. In the first stage of its developement the child is merely receptive and unconscious. Later it gains the physical and mental power necessary to independent action, which appears physically in the acts of grasping and holding, mentally in the more independent play of the faculties.

III.

With the voluntary play the child enters upon a new stage of existence, and Froebel's system adapts itself to the change. Through the senses external objects make their impression upon the mind, and as soon as the child has comprehended them, it seeks to utilize them in its plays. Play is its first voluntary act. It plays with the mother's hand. It plays with the ball at which it grasps, and which it seeks to hold. It struggles out of its inner and merely receptive dream-life and enters the ranks of creative and working beings. The beginning of voluntary play is, therefore, an epoch in the young life. The great significance of play for the whole childish existence has been recognized by the greatest educators. When Jean Paul heard of the play-schools to which the Hollanders first send their children, he exclaimed, that if there could be only play-schools or study-schools for young children, the former should be preferred.

But Froebel was the first to systematize play and to utilize it in the entire mental training of children and in the developement of their physical strength and skill, so that in our time the wish of the great apostle of education, Jean Paul, is realized, and the school for study placed some years later than that for play.

"Only in a sound body dwells a sound mind," This

was Froebel's guiding thought when he contrived and arranged the plays that constitute the child's little world. Every faculty of body and mind should alike be nourished, refreshed and delighted. The first impulse of the newborn is to motion—to activity. Through this impulse nature acts to develop body and soul. Froebel sought only to imitate nature and to systematize its work, and he contrived his plays so skilfully that they seem to have originated in the child's own mind.

By these plays the mother cultivates all the physical and mental powers of the child. The means which Froebel offers her for this purpose are the songs and the play-gifts ; first the soft balls and then the sphere, the cube and the cylinder, for the use of which his directions are peculiarly rich and abundant. But play is also instruction. It is the starting-point of the new education that embraces also the public and higher schools as well as the Kindergarten, and that meets the demands of our age by the training, from the very beginning, of a more natural and more cultivated race.

CHAPTER VI.

THE KINDERGARTEN.

I.

"Come, let us for our children live."—FROEBEL.

THE songs of the mother, the cossetting songs and domestic plays should accompany the child until the end of the third year, at which time the portals of the Kindergarten beckon it to enter there. Shall we permit this? Do not answer this question, you parent, until you have seen and learned truly to know the Kindergarten. Enter the enclosure surrounding the beautiful army of children, and look into the happy, beaming faces of the little ones engaged in joyous play. See the industrious little hands employed in every variety of work. See how eagerly they attend to the learning of every new story, how easily they discover and point out with their little hands every geometrical form in the room. You will be astonished how they neither wish to discontinue their plays nor their occupations, and always beg for their continuance, and yet joyfully, however great their number, they obey the call of the Kindergarten in order to take up some other occupation or change. Prove truly, dear parents, whether or no the Kindergarten can give to the little human germs such wonderful discipline while at the same time they are so joyous and unrestrained; whether it actually cultivates and improves them or fills their little heads with useless ballast which only confuses, teaching them certain set forms, turning them into dissipated moveable puppets who are not able to endure the confinement

of the school benches, or give consecutive attention to their work. Prove every thing with deep parental love and truthfulness, however not by one visit, but with often repeated ones. Observe then the special endowment of your own darling and ask yourself how indeed this intercourse with these joyous children may act upon its heart and soul-life, and do not send it unless you have the hope that the new teaching will act beautifully, happily and fruitfully.

For our part we would not positively assert that every child will be benefited by taking part in the Kindergarten. Excitable natures may be more advantageously trained by themselves. There may also be other reasons against it. But this would not exclude Froebel's method of education. A Kindergarten in the house, or a nurse, or better still the mother, instructed in Froebel's system, may collect about her a few children and teach and play with them as this master has prescribed.

In every case, however, learn conscientiously and chiefly by observation, and do not form an opinion from superficial information, or from hearsay. There are no greater enemies to every advance in culture than those who oppose new things without a knowledge of them, or than those who echo the opinions of others, often given without foundation, and for convenience, to save the trouble of investigation, or than those who will not investigate new things because they say the old has continued for a long time and man existed well enough without the new. This laziness is often the product of malevolence, which would keep the masses in ignorance and in old beaten tracks, and so many truths which would benefit the world are held back until in their own might, in defiance of prejudice and bad men, they path out their own course and are finally recognized by all. This has actually happened in the case of Froebel's system. Prejudice, against infidelity and revolutionary strivings, drove Froebel as an excommunicant from his country, and

he was feared and shunned by both government and the people. What wonder that dependent souls echoed what was to their advantage, excusing themselves from taking the responsibility of proving the new and discarding the obsolete because it was more pleasant to remain in harmony with those in authority. And yet those who knew Froebel knew him to possess a deeply religious nature, inclined to mysticism had not his good sense, his pure love of childhood and his strong desire for truth and natural law lifted him above it.

Therefore do not be deceived. Froebel was the friend of mothers and children, and what he offers has its foundations laid deep in the nature of both. There is nothing of superficiality in him ; but he must be thoroughly understood to be appreciated and turned into a blessing.

II.

Let us now look into the Kindergarten, seek to learn what end it pursues and what means it adopts to attain that end. We enter it together. It is morning, and the Kindergarten has collected the little ones into a circle for a short prayer. It is repeated in a gentle voice. Then follows a song in which all join, giving thanks for the protection of the Highest.

"And now, children," says the teacher, "place yourselves on your little seats, and so soon as you are entirely still I will tell you a beautiful story." How they all hasten to their places and listen ! She, however, says : "I will not begin until all is so still that one can hear a needle fall on the floor. Yet is it not so still." And she takes the needle into her hand. They all listen, and it is not long before every thing is actually as still as a mouse. It is spring. She tells them of the storks returning home from the

sunny South, of what they have done in their absence, of the towns and places they have visited, and a pretty child's story grows naturally out of it. They are all delighted. They are asked to take part in the story, and they learn a little song which is a part of it. First they learn to repeat the words, then to sing them, and all are rejoiced when the song is accompanied by the play which belongs to it. It is at last finished ; then the Kindergartner asks their attention to what she has to show them.

She now holds two objects in her hand. They are similar and yet different. One is a soft ball. The other is a wooden sphere. They have learned something of them before, but now they look at them from a new point, so that their round form and easily rolling motion are firmly fixed in their minds. Their differences are also shown. One is soft and light. It rolls noiselessly on the floor. The other is hard, heavy and bounces along as it goes. Now a child is called up to the teacher, she shows it both balls, and asks it to close its eyes. Then she gives into its little hands the balls, alternately, and from feeling it must decide which it holds. Then one after another they are thrown upon the floor ; the child tells which it is from the sound. Similar exercises for the senses are given in which all, full of zeal and joy, join.

Now the teacher holds up a cube. She asks the children what it is and encourages them to find out how many surfaces, corners and angles it has. She teaches them in this way to count, and to name those things in the room which have a similar form. Now the ball and the cube are placed together and the children asked to point out their differences. She shows them how the ball rolls and the cube rests. Then a cylinder, the intermediate form between a ball and a cube, is shown, and its peculiarities, similarities and differences observed. Now the teacher requires them to indicate the similar forms around them

in order that she may be sure that they have understood the lesson and made it their own.

As are they now ready, they take up their occupations which lead them into activity. The little ones get their building boxes, while the larger ones begin with little sticks. To both the simplest methods are given. Sticks of wood like matches are laid together and an endless number of forms built up. The children learn the lines, and how to represent angles and similar geometrical forms. It is not long before they can be trusted with these as with their playthings. The naming of what they have made also belongs to them, and thus nothing is misunderstood, but everything produced and by their own self-activity represented and created. These forms Froebel calls *mathematical forms*; but other forms are made called *living forms*, and *forms of beauty* which the children learn before the *mathematical forms*. Among the first are the representations of objects from art and from nature, among the latter objects symmetrically arranged. The child lays with the same simple sticks, a chair, a table, a house, a garden, indeed even builds a railroad or any thing that fancy suggests to its little head. Certainly, indeed, many of these works of art are not recognized by us, but this is only the case where they have chosen themselves what they would make. Order and regularity must be maintained. Thus from the very first the eye and the hand of the child are trained. The forms of beauty as all other forms begin with those most simple, but by degrees they become more complex, and with the increase of skill and the further development of the child, it creates of itself, partly through remodelling and partly through the thoughts which arise in its own head.

The smallest children receive the most simple building materials, called the *third gift*. It is a box in which there is one cube divided into eight smaller cubes. The child

turns it over, lifts it carefully up, and the cube stands before it. At the direction of the Kindergartner the child parts them into a left and a right, an upper or an under half, into fourths or into eighths. The understanding of number, of the division, of relation becomes to it objective, the comparison of small forms with greater is called forth, and numerous ideas are awakened and brought to view. The building box also permits of the making of forms of life, beauty and mathematical forms. The *forms of life* are most easily comprehended and the first to be made. The objects are more easily represented with the cubes than with the sticks. The multiplicity of forms which can be made is very great, and the childish imagination supplies where the angles of the cubes prevent a more perfect work. At first the child builds according to the design of the teacher, after which it is permitted to choose what it will make according to the play of its own fancy, and its work interprets what its thoughts have been. The teacher examines, criticises or praises and adds a wonderfully beautiful story which has some relation to the work in which all take part, and the children are all delighted. "Oh, that is so splendid!"

The younger children have yet more simple and free occupations in which their favorite plays, such as digging and building in the sand, are not wanting. They string beads, make paper boxes, pick wool and make little dolls, or beds for their dolls, in short, to their free and natural impulses and fancies nourishment and room to unfold are given. The Kindergartner has in this a special field for observing the peculiarities of each child and giving to it appropriate and beneficial exercise.

In some Kindergartens Wiseneder's method of music has been adopted, and this cultivates the musical ear and skill of the children most wonderfully. Different instruments, as the triangle, tamborine, castanet, cymbal, drum

and trumpets are divided among the children, and the Kindergartner accompanies them with singing and piano playing. This of course delights the children and develops the musical ear and the keeping of time in a high degree.

And *now* must it all be stopped? Each has so many beautiful things to do and to make that they hardly think of hunger. But the teacher must maintain regularity. The divisions of time must be regarded. Every child must carefully arrange the cubes, place the box over them, put on its cover and set it in its place, for what disorderly child can lunch! Likewise the little sticks must be collected and put in their place, and the musical instruments also. Now the lunch baskets are divided, and joyously the little army go with them to the garden. How lovely is the playing of the children after having been still so long! The Kindergartner should partake of a little with them, otherwise their food will not relish so well. Many of the little companions will divide with each other. All now enjoy themselves in their own way. Here is one frolicking or sitting in the sand; there the children are looking at the newly-made flower-beds, and examining to see whether grass or plants are springing up. There is cosseting and joking even while the little mouths are stuffed; in short, there is running, laughing and joyous calling everywhere. But see, a circle has already been formed, in which there is dancing and singing, for it is time for play, and the little innocent girls can hardly wait. "You are now through with your lunch," calls the teacher, and she collects the whole army into a large circle. Before, however, any thing can be done, all must be very still, the circle must have a beautiful rounding, the children must stand erect, hand joined in hand, and the feet turned outward.

Now they are asked what they would like to play, and the teacher chooses from those asked by them the most

suitable ones. This time it is the play, "Would you know how the farmer sows his wheat?" Dancing around in a circle the little ones sing the song of the farmer sowing wheat, mowing it, returning home with his scythe; how the wagon carries the harvested wheat to the barn; how the farmer holds a harvest dance; how the wheat is threshed, and at last, after the work and rejoicing are over, they rest. All the occupations of the farmer are dramatically represented by the children, and it gives them much pleasure. Each takes a part, and their limbs are moved rhythmically and in time, the ear and the voice are exercised in happy singing. In this way they learn something of the labors of the farmer, which they will never forget, because they have taken part in them themselves.

Then follows a dramatical play in which only a few of the children take parts, while the others sing to it a chorus. "Ah, ah, Sir Knight, your horse will not go further." The parts are divided, and how joyously they all receive them. Two lively boys represent horse and knight. Two little maidens sit down in a corner as hostess and waitress. A smith and his companion are placed in another corner. The gate-keeper is in the circle. The two tallest form a gate, and finally in another corner is the stable. Now the play begins. Horse and knight start, but they move very slowly forward. The choir accompany them with the song:

I.

"Ah, ah, Sir Knight, your horse at length declines to go,
At this rate very tired it soon will be, I think.
Now stops the Knight where shines the good inn's friendly glow,
And gives it fragrant hay, taking himself refreshing drink,
So, so, Sir Knight, now it will further go."

They both turn to the inn. The hostess feeds the horse while the waitress hands him drink. Now the choir sings to them fresh courage, accompanied by a lively trot.—

"So, so, Sir Knight, now can he further go."

But ah, there is a new delay, and the children sing again,

II.

“ Ah, ah, Sir Knight, your horse will jog along no more,
It must be shod, I guess—the blacksmith’s forge is near,
Three nails are all you want, behind, before,
And these the master drives ; now you can disappear.
So, so, Sir Knight, now it can further go.”

Meanwhile the smith does his work, and now trot, trot, they go.

“ So, so, Sir Knight, now can you further go.”

But there is a new delay—the choir sings,

III.

“ Hold, hold, Sir Knight, your horse a moment here must wait,
For you approach the town, and toll there is to pay.
Three groschen make the sum, and now swings back the gate.
The Watch-House* is escaped, and he is on his way.
So, so, Sir Knight, now it can further go.”

He pays the gate-keeper his three groschen, and now the gate is opened and he is let into the city. Again the choir sing,

“ So, so, Sir Knight, now can you further go.”

He rides on and soon reaches home.

IV.

“ Ah, ah, Sir Knight, your horse into its stall you lead !
Now that your ride is o’er, and all your journey done,
Have you some children’s gifts ? O yes, he has, indeed.
How beautiful are they, and the children dance with fun.
Thanks, thanks, Sir Knight, you need not further go.”

During the singing, he puts the horse in the stall and goes back into the circle, greets his family, and divides his gifts among the children. The play is now at an end, but is repeated, other children taking the parts.

Then follows a play in which the circle is placed in a

* Those who refuse to pay toll are put in the Watch-House.

forest, and a number of children fly about as birds, while the others sing a song. The flying is represented by a lively motion of the arms while running. When they are tired they kneel down, and locking their arms together form a nest, and resting their little heads each on its neighbor's shoulder, imitate the birds. The choir now sing gently of the slumbering of nature, of the deep night, until exultingly the rising sun is announced. Now the birds awaken, shake off their slumber and fly joyously around the forest once more. All these plays are frequently repeated, partly for exercise and partly to permit all the children taking a part in their execution.

The favorite play, "Littler abbit in his nest," should not be forgotten. In the circle a child squats down to represent the rabbit, the hands are stretched on the head for ears, its head droops, for it is sick in its nest. But it becomes cured, and then it hops about the circle joyously and full of spirit. The singing of the children accompanies all the rabbit's doings, which exercises particularly the muscles of the legs, while the arms are also exercised by being stretched over the head.

The plays all represent dramatical performances of human beings, or their labors, as of the different mill-plays, or of the carpenter building a bridge over a brook, in which the children represent the windings of the brook and the bridge, or the actions of animals in nature and the life of nature itself in the four seasons of the year are represented. Nothing is required to represent these plays except the limbs of the children and their voices in song. They furnish an important element of culture for the whole circle of their thoughts. Before a play is acted the text is learned and explained, amusement and acting are united, then it is sung with the melody, and when the little group has mastered all, it is fully played.

These dramatical representations all have gymnastic

exercises for an end, and are all the better the more these enter into them. Fingers, hands, arms, feet, every limb and every muscle find their use and exercise. Physical and mental exercise is their chief end. Through them the mind is exercised and exerted and all the faculties strengthened. The singing exercises the musical sense. The representation in words cultivates language and at the same time cultivates physical expression and spirit. All this should develop the body and the limbs, and make them strong, healthy, ready instruments of the mind. Froebel demands that the mind shall not be exerted without the body, and the body not without the mind, in order that both may develop themselves in equilibrium, and all be strong, that is, remain perfectly sound ; for "only in a sound body dwells a sound mind."

A few of the plays are designed for the exercise of the senses. A child has its eyes bound, after which it must decide by the voice what child it touches, must determine from whence a sound which it hears comes, or it must recognize what object is given to it by the touch, or what child is missing from the circle, then the eyes are unbound and another takes its place. There are plays in which no noise is permitted, and they act upon the physical gracefulness through gesture, silence and self-control. Thus the moral nature is improved in this and in many other ways.

Notwithstanding the joy which these pleasant plays excite ; notwithstanding the freedom which the children are permitted in the choice of the same, they are subject to law, and not only the children, but also the teacher. All must submit to the law of the play. The change from rest to exercise is not arbitrary. The formation of the circle, the position of the body are subjected to the law of order and of beauty. The common exercises and the singing are likewise rhythmical and in time, and, therefore, accord-

ing to law. None can go out of the play of his own choice. The different parts of a play are executed only by those to whom they have been assigned. The others wait in joyous sympathy patiently till a part is given to them. This cultivates a happy discipline, and the little ones learn to submit to authority. They are thus accustomed to order, punctuality, gentleness, obedience, and modesty, while their sense of activity is agreeably excited and nourished. Other virtues are also awakened and faults are suppressed. The oldest children assist the younger when they are not able to help themselves, obligingly help the teacher to put things in order and put them away. Thirst for power and selfish advancement are held in check, for here all are equal. And the timid, shrinking child clings to the kind companion, and the soul and mind are opened to beneficial and awakening impressions. In this joyous social life, punishment is almost wholly excluded, and consists, when it must be used, of exclusion from the play. But while we are reflecting over the effect of these different plays the bell rings to close, the nurses come for the children—for the little ones much too soon, and, if we must confess it, for us also—for we never can become weary of looking at their pleasant, happy, instructive performances, and our eyes have frequently been surprised to tears, we know not whether from joy or from sympathy, with these blissful children's doings, which so completely unfold all the capacities of the childish nature and at the same so endlessly delight.

But does all this take place without too much exertion on the part of the children? Most certainly, for the change from occupation to play, the change from mental to physical work, and the free romping, prevent any excessive strain.

The last play is now at an end, and the concluding song is sung. In it the children greet one another and express

their joy that they can now return to their fathers and mothers. Now their clothing is given them, they give their hands to the teacher, and do not forget to come to us and press our hand and ask us flatteringly whether we will not go with them on the way and hold them by the hand as we have so beautifully done in their play. Happily as they have come skip the little army away. Our eyes follow them, and many, many thoughts occur to us which furnish material for future reflection. And should we come back again to-morrow, would we see the same thing, repeated? By no means. The Kindergartner has her plan of occupations as the school its plan of teaching, which changes day by day, and to-morrow we would see different things. And if we were to come every day for a year we should still see something new and progressive, for many things are taught and all have their systematic and progressive steps. The difference of the plays we have already considered, but how much more instructive to see them. The stories also are different. They relate to the phenomena of nature, to the seasons of the year, to the instructions of the Kindergarten, or to little incidents with a moral significance. There are also stories about animals related and explained, stories relating to nature and to God, Biblical stories adapted to the age and understanding of the child, and, therefore, deeply interesting. The material is inexhaustible, for it is derived from nature and from life.

CHAPTER VII.

KINDERGARTEN MATERIAL.

I.

Building Gifts.

ACCORDING to Froebel's method the training of the child should be in harmony with the processes of natural growth; and should act from within outwardly. Nothing should be imposed upon the child from without. It should see, comprehend, speak, act and originate. In the place of word-training he gives a system of training by action. Thought and work, knowledge and action are united. Froebel says: "The activity of the senses and of the limbs is the first thing in the life of the child. Play, building and forming are its first occupations, and this is the period in which must be laid the foundation of its future industry and capacity for work."

In the child he continually recognizes the man, and his object is the complete and harmonious development of every faculty. The objects or "play-gifts" which he employs are calculated to fix the attention of the child and lead it to original thought and action.

The play-gifts, the soft balls, the sphere, cube and cylinder, and the building blocks we have already spoken of; but it would be useless to attempt a minute description of them here. It is absolutely necessary to witness the plays in order to gain a correct idea of Froebel's system and to enter into sympathy with him.

In order that the developement of the child may be constantly progressive, the play-gifts are at first simple and gradually more complex, following each other in a natural order of evolution, the knowledge of one being a preparation for the next.

The third, fourth, fifth and sixth of the play-gifts are the building boxes. The third, as already described, consists of a large cube divided into eight smaller cubes of equal size. The fourth is a similar cube divided into eight oblong blocks. The dimensions of length, breath and thickness, which were equal in the cube, are now recognized as different, and the variety of forms becomes with the new gift considerably greater, approaching more nearly the forms of life and beauty as seen in nature.

The child has now gained some degree of skill both in the recognition of forms and in the construction of original ones, and is thus prepared to receive the fifth gift, which is a developement from the third. It consists of one large cube divisible into twenty-one *whole*, six *half* and twelve *quarter* cubes.

The oblique lines which appear first in the third and fourth gifts in the forms of life and beauty reappear here as a connecting link between the horizontal and perpendicular lines. A considerably greater quantity and variety of materials increase of course the number of objects that may be represented, and gives a wider play to the inventive talent of the child.

As the fifth gift is developed from the third, so is the sixth developed from the fourth. The sixth consists of eighteen *whole* oblong blocks, three similar blocks divided lengthwise, and six divided breadthwise, forming altogether one large cube. These give a further increase of forms and combinations, stimulate the child to new efforts and lead to an improvement in both the naturalness and complexity of that which it constructs. With further progress it is

admissible to unite several building boxes and thus these simple and colorless materials, consisting of mere blocks of wood, present a rich and varied means of culture and entertainment, through which the understanding and imagination, the inventive and reflective powers are developed, and the eye and hand at the same time trained to practical skill. The child passes from a merely passive and receptive to a creative state of mind. It constructs and presents to the eye the forms of which it has itself conceived. It thus by its own voluntary efforts advances towards the independent activities of life.

In building, as in all Kindergarten occupations, there must be a proper regard for system and order. The object in view is the steady and well-regulated development of all the mental capacities and therewith the sense of order, of neatness, of economy and exactness. The social virtues also, as, respect for the rights of others, peacefulness, friendliness and helpfulness, are to be cultivated. The child receives the building cube complete, and should not be permitted to destroy or injure it, but should be taught from its single parts to construct such forms as may be described to it or such as it may itself devise. Starting with the complete cube new forms should be successively developed, each from the preceding one with slight changes. By this means, in a short time, the inventive faculty is awakened and applied to the construction of the forms of life as well as of those of beauty and knowledge. Each child must use only its own blocks, taking none from its companions, nor should it leave its own lying carelessly about. It must be taught to build with exactness, and its attention called to imperfections which it should itself correct as far as possible. As a means of stimulating the ambition of the children the kindergartner may extemporize little stories in which all the well-built forms are made to play a part, while the defective ones are disregarded. She may also

build in the presence of the children, and may have one of the older ones do the same, relating also a story. An older or more capable child may oversee and assist a feebler one. At the close of the work each child should collect its blocks and form the original cube ; not the least piece should be missing, and all should then be put away in order.

II.

MATHEMATICAL FORMS.

THE first series of Froebel's occupation-materials, which we have briefly described, that is, the first six play-gifts, consists of the solid bodies (Stereometrie). The following series is that of plane figures (Planimetrie). The building boxes, with their cubical, oblong and columnar forms, are followed by a series of plane wooden tablets in the form of squares, and of right, acute and obtuse-angled triangles in great number. The geometrical forms which the child has already learned in the cubes and oblongs are here still more clearly presented. The forms of the tablets appropriately follow those already known and employed, and introduce the forms of beauty and of life in great abundance, thus enlarging the child's sphere of knowledge, stimulating its inventive faculty, and constantly arousing it to new and voluntary exertion.

The plane figures are followed by those in which the dimension of length is most apparent, that is, the sticks for stick-laying.

As the cubes are naturally followed by the planes and lines that represent their different surfaces, angles and edges, so are the ball, sphere and cylinder properly followed by the rings, through which the child becomes familiar with curves, circles and half circles.

As we have seen, the occupations of the Kindergarten do not advance abruptly, but in accordance with a well-

arranged system. The new proceeds naturally from that which is already known, and enlarges the already developed faculties. Froebel here follows a course directly opposite to that which is pursued in the theoretical teaching of mathematics, which, commencing with the line, proceeds to surfaces and solids, and which treats of the circle before the ball, etc. In this Froebel is right. He presents first the object, and then proceeds to the abstract conception of its parts, and thus prepares the mind of the child for the methods of the school.

Next to the study of solids and surfaces comes drawing. The child begins with representing the circumference of plastic bodies. It draws, for example, the outline of a leaf upon the slate, and tries to fill in the veins. Then it draws a net-work of lines, forming squares, upon the slate, and later the same in a book. The lines, angles, etc., which it has seen in the cubes, tablets and sticks, it now attempts to imitate upon the slate. It draws squares, right angles and triangles, and combines figures at first according to the directions of the *Kindergartner*, and afterwards according to its own fancy, and finally draws permanent figures upon paper such as it has previously represented with the objects.

The weaving paper belongs to a series of permanent and productive employments of the child. Strips of colored paper are woven into a sheet of differently colored paper by means of a steel, brass, or wooden needle made for the purpose. This is done systematically, and is calculated to excite the inventive talent of both teacher and pupil. Beautiful little mats are thus made which the child may present to its friends at home. It thus learns not only to receive but to bestow favors. The faculties of order and economy are also by this, as by all occupations, exercised, for all the specimens made by the child are put into a cover in book form, marked with its name, and care-

fully preserved. Cleanliness and beauty are, of course, insisted upon, and each child has here also much opportunity for the friendly assistance and affectionate instruction of its companions.

Embroidery, paper-folding and cutting, etc., are occupations based upon the same principles and calculated still further to develop the faculties.

From what has been said it is evident that Froebel built his entire system of gifts and occupation-materials upon mathematical principles. In every case he proceeds from mathematical forms. The child receives these forms unconscious of their significance as it receives its play-things ; but the accustoming of the eye to correct mathematical forms disciplines both eye and hand. They are given to it as objects of sense, not as things to be intellectually comprehended. They guide it in making other figures, and develop the sense of form, proportion and harmony. Of mathematical principles it knows nothing : these lie at the foundation of its play-materials, and the guiding Kindergarten must understand them in order to teach it to use the materials consistently and usefully.

The law of opposites and its application form the foundation of Froebel's entire educational system. Body and mind are opposites that give origin to life. The comprehension of the outer world by the mere perceptions are opposites which are united in act and representation. As essential conditions for the entire educational guidance Froebel names the following opposites, which correspond to the necessities of the child, and find their application in the plays and occupations of the Kindergarten, viz. : Rest and motion, making and unmaking, unity and complexity, license and law. The child in its occupations presents the opposites of comprehension and representation. These also appear in the transformations it makes with its play-materials, in taking apart and recomposing.

Large and small, over and under, right and left, clear and dark, horizontal and perpendicular are opposites easily comprehended by every child, and which should be presented in combination. Over and under, right and left, are united at the middle. If a child builds from the middle upward it should then build just as far downward, and also as far to the right and to the left ; thus a regular form is made, which it continues to build in opposite directions. In this manner its inventive talent is cultivated. It learns by experience how to enlarge its structures regularly, and its wealth of forms is thus greatly increased.

In like manner it invents and constructs with the entire material thus far given to it. From experience it derives its first knowledge, and it is guided thus to original thought and production.

III.

CULTIVATION OF THE SENSE OF ART.

THE Kindergarten has also other occupations, such as paper pricking, pea-work, paste-work, and modelling, which lead us into the province of art.

Here also there is opened to the child a field for the exercise of its talents. This we see when we pass through the ranks of the children at their work, and are captivated by the skill of the one or the other. Is it possible that these delicate little hands have so neatly and so beautifully pricked these images of flowers or of animals, and have they actually, and without assistance, modelled these clay images? Yes, it is so ; for before our eyes the same little boy, with radiant face, has made a new and still more beautiful form. His enthusiasm is so great that he can scarcely wait until he is able to show it to us complete, and yet he does not neglect the last delicate strokes that make it true to nature. Is he not an artist in embryo? We doubt it not,

and the Kindergartner will do well to note it, and to see that his sense of art shall find abundant nourishment. Another little boy has built a locomotive, and we are astonished to see how complete it is. How many nice details of the machine the child's eye has discovered, and how skilfully he has constructed it! Really here is a technist in embryo, and his talent must also be cultivated. We see everywhere in these occupations room for individual activity. Special talents find their opportunities better in the Kindergarten than elsewhere, for here the means of their developement is presented in much greater abundance than in the family or anywhere else. Of course there is necessary to this success a keen perception on the part of the teacher, and where this is wanting the bud will not be brought to bloom.

Again, the records of the Kindergarten present many beautiful examples of the training and disciplining of otherwise uncontrollable and destructive natures through the developement of the building talent, and which, thus wisely directed, has led to a wonderful transformation and softening of the whole nature. For example, a little boy, the son of a high officer of justice, was brought by his mother to the Kindergarten with the sad confession from her that he was, at home, utterly ungovernable. He destroyed every thing that he took into his hands, knew nothing of obedience, and fell to striking as soon as his will was opposed. At first this child would not remain in the Kindergarten, and the mother was obliged to return with him several days in succession. He was at first left entirely to himself; then by degrees the occupations of the other children attracted his attention and interested him. Suddenly he took his place among them, and asked for a building box such as they had.

This was offered to him upon the condition that he would behave as well as the others, and do no harm to

those near him. He promised very willingly, and was soon so earnestly at work that he forgot every thing else, and he developed so remarkable a talent for building that he passed rapidly through all the stages of the work. His entire nature seemed transformed, and it is very probable that he will yet become a skilful architect.

Recently in another Berlin Kindergarten a poor child, a potter's son, exhibited such skill that he was sent from there to the academy, where he is now making excellent progress.

This awakening of the natural gifts in the child may prove a blessing to it throughout its whole life ; and even where the talent is moderate is not the developement of the sense of beauty, of the æsthetic and the ideal, as is always the case in the Kindergarten, and the training of the eye and hand, that would otherwise be neglected in the first years of life is not all this a blessing to every child of whatever capacity ? And is it not a double blessing to the future workman, to whom eye and hand are the natural implements of his craft and to whom the æsthetic and beautiful are offered through the medium of the Kindergarten as they would never appear in his home where the only object is to earn the daily bread, and where, alas ! bad and corrupt habits too often prevail ?

IV.

THE PEOPLE'S KINDERGARTEN.

The people's Kindergarten is distinguished from that of the more prosperous classes only by a less rate of tuition and, in consequence, a greater number of children. The monthly payment should be so small that it may be possible for the poorest man to send his child, while those better able pay more in order to cover the cost, for otherwise the school could not be self-sustaining. The management

and the play-materials are the same, as also the discipline, while the union of different social ranks has a very beneficial influence.

The moral effect upon the children of the poor, of the working class, who if left to themselves would only run about the streets, or, shut up in uncomfortable rooms, would be exposed to equally great dangers of other kinds, can only be known, in its full extent, by actual observation.*

* A few examples from our own experience will make this clearer.

In one of the quarters of Berlin noted for its poverty and lack of moral culture, and, in consequence, for the great number of its neglected children, existed for a long time a children's protectory, an institution for the care of children during the day (*kinderbewahranstalt*), founded through the humanity of certain prosperous manufacturers. These visited the institution regularly only at Christmas, at which time the parents of the children came also and gladly received for their children the various presents of warm clothing, boots, etc., which were distributed after the children had sung their pious songs.

Through the efforts of the Union, to which the authoress belonged, a Kindergarten, and thus Froebel's system, was introduced into the institution. The new arrangement was carried into effect under our direction. The children who came dirty and ragged were washed, and some uninjurious delicacy to eat was given to those who brought a pocket handkerchief, and promised also to each one who should bring a handkerchief on the next day, and similar premiums were given as a reward for clean and untorn clothing. The plays were begun at first with some twenty children, while the others sat about in a circle, and soon their brightened faces showed evident sympathy with the players—they imitated the gestures, began to sing, and the feet could no longer keep still. It became necessary to form a second circle, and now all went on merrily and with diligent effort on the part of all. Then the occupations were introduced and pursued with zeal and intelligence.

After a few weeks we were able to introduce the patrons, and they saw with astonishment the change that had been made. All wild romping and rudeness had disappeared. At the call of the Kindergarten all were still and orderly; the clean faces were radiant with intelligence and expectant joy, and the hands had become skilful. To the patrons there seemed to have been wrought a miracle upon these

To the parents this influence is surprising, often moving them to tears of gratitude. They look with astonishment upon the skill of their children and upon the many beautiful things that they have made ; they hear with devotion

neglected children ; and yet there had been no punishment, no violent proceedings and no trickery. All had been done simply by providing the right nourishment and satisfaction for the mind of the child, and for its impulse to activity. A more intelligible or more beautiful example of the blessings resulting from Froebel's system has never been presented to us. The complaints about the smallness and irregularity of the attendance disappeared. In summer, pleasure-walks were from time to time taken, and a children's festival was held to which the parents were also invited, and the attendance was as large and even larger than formerly at Christmas, and how much more beautiful and sensible it was when Christmas came ! In simple words the children related the Bible stories of the birth of Christ, a childish song of gratitude and joy echoed out of the lively throats, followed by several Kindergarten songs. Then the children received and examined their presents while the mothers, at a modest distance, were delighted with the joy and with the songs of their little ones.

But besides the table with the illuminated Christmas tree and the gifts for the children stood another, by itself, richly covered with beautiful Kindergarten work ; and many a little one turns longingly towards it and can scarcely await the signal of the Kindergarten. But now it is given, and each child runs coaxingly to its mother and leads her to the table, and now there is a lively scene as each one with joy and pride presents its mother with a specimen of its own work which is destined to be an ornament in the humble dwelling. How the faces of these poor mothers lighten with joy, and how many exclamations of delight and astonishment do we hear as the beautiful work, the product of the skill and industry of the children, is exhibited and passed from hand to hand ! The mothers can scarcely believe that their own children have done it so beautifully, and many tears of joy are seen to fall from their cheeks.

The charge of another children's home was undertaken by the managers of the same Union, and a committee appointed, of which also the authoress was a member, to examine the premises, etc. The locality and all the arrangements were found to be good, better indeed than that of many of our people's Kindergartens, yet the number of the children was scarcely over twenty. The well-meaning old

the verses and stories from the lips of their little ones, and cannot understand what has made them so good and obedient.

That here the same influence is exerted upon special talents in the children as in other Kindergartens is evident, and this is equally true of the mental and moral development ; for every child brings to the school its God-implanted tendencies and is developed under the same affectionate care and training.

The reproach that the mingling of classes injures the matron of it advised us earnestly against undertaking to conduct it, for she thought it would soon utterly fail from want of attendance. There were not enough children in the vicinity, she said, and the number present was decreasing from week to week. With our child-loving hearts we smiled incredulously at this, for Berlin is nowhere oppressed by poverty of children. We ventured it, but several months passed before the arrangements for the transfer were completed, and by that time the number of children had decreased to three, and the very competent Kindergartner whom we placed there was obliged to commence with that small number ; yet she was not disheartened. She trusted to the power of her teaching, and to the influence of Froebel's principles.

It was the first of February when she commenced, and her hopes were justified. At Christmas we were invited to see the development of the child at whose baptism we had officiated, and behold ! out of the silent and neglected protectory a living, blooming Kindergarten had arisen, in which a joyous company of seventy-three laughing, playing, happy little ones presented a delightful scene. At the voice and teaching of Froebel they had sprung forth like spring blossoms. The institution existed after this for a number of years, and proved a blessing to that vicinity. But unfortunately both it and the other here mentioned have recently had to yield to the demand for dwellings in Berlin. The houses have been sold and torn down, and all efforts to secure new quarters have failed.

What real worth builds, the external conditions tear down ; but louder and louder is heard the demand that the state and municipal authorities should take a matter under their own protection that more than any other promotes the welfare of the people, but which has outgrown the resources of private individuals, and that henceforth must become a part of the public care and expense.

children of the cultivated we must pronounce to be without foundation. To the children of the poor, opportunity is only given to control themselves, to improve and to cultivate, but not by bad manners to exert an injurious influence upon their companions. Nevertheless it remains for well-to-do parents to choose between the people's Kindergarten and a private and more expensive one. An example may give weight to our assertion. A captain in the army had sent his children to a people's Kindergarten, where they remained to their own great benefit and the delight of their parents for half a year, but he was then compelled to remove the children because his military comrades continually reproached him with sending his children to the same school with those of his servant. But as his little daughter continually called for "Aunt Anna," he could do nothing but send her back to the school, where she continues to her own great joy, and with no injury to her morals or manners. To a public reception of the school, the mother of this little girl brought all her other young children, who, as well as herself, saw with delight the work of the little sister, and could not be content until they also were received into the happy company. Gratefully and joyfully this mother spoke to us of the blessed influence that the school had exerted upon her child, and thus she who had previously known nothing of Froebel became his devoted follower.

V.

LIFE IN NATURE.

Froebel did not neglect to cultivate the sense of art, and he also sought to keep the child in perfect harmony with nature. In it he would have the child live, and become one with it through the sight and comprehension of its forms and phenomena. Hence he considered the garden

an essential requisite in his system. Here he would not only have the child play, and jump, and romp, but would have it taught to dig and plant, to lay the seed into the earth and to observe and care for its germination, unfolding and growth. It thus takes part in the work of nature and is united with it. With the care of animals it is also made acquainted. It provides for and studies the habits and nature of little animals, such as rabbits, doves and others which, when possible, should be kept in the kindergarten. In this most objective and affectionate manner it is made acquainted with the elements of nature, with the plants and animals, and it learns thus not only to know, but, at the same time, to love and to care for them.

The Kindergarten offers here a rich field of instruction which is further enlarged and beautified by walks in the field and the woods.

In these brief sketches we have followed the child through its plays and occupations, through its entire conduct in the Kindergarten ; let us now see how it appears and acts in the parental home.

CHAPTER VIII.

AT HOME.

I.

LET us now once more examine the plays and occupations which are given to the child, and ask ourselves, does the Kindergarten exert a reaction upon the home, and does the conduct of the child differ from that of the child in the domestic nursery before Froebel and his system existed?

Joyfully now it returns home, greeting parents and sisters with new love. Inexhaustible is the little treasury of stories it has lived and experienced; it has already brought home perforated paper, and parents, brothers and sisters are astonished at its pretty artificial work. A new song also has been learned which it can sing with the melody, and it is able to relate a beautiful story which the dear teacher has sold to it. The mid-day meal passes quickly by amid all the delightful conversation; the parents look on with astonishment, and the brothers and sisters listen full of eagerness to the little prattler who can hardly wait for the morrow when it can again go to the Kindergarten. What has become of the little rogue? No more naughtiness is to be reprov'd at the table, in it or the other eagerly listening little ones. They are all too much interested to be naughty or disagreeable; they are joyous together, and too happy with their chattering little brother not to love it and be affectionate among themselves.

What is the secret that the Kindergarten has imparted to the child at home to make it so good and happy there?

The parents are filled with joy, and know not how to explain what has acted so ennobling and bettering on their little one. When they go and see the Kindergarten for themselves, the secret means which is employed becomes known to them. Ennui has been banished, for the child is filled with thoughts and actions. The fulness of its little head has been brought home. It is satisfied and occupied until the inexhaustible spring of the Kindergarten again fills it with new delight.

And now the noon repast is over and the little flock in warm weather go to the garden ; or if it is stormy and cold, to the nursery. There stands the rocking horse, sword and drum ; there are the army of soldiers neatly packed in the box, and the fort which they have erected to besiege. Will it now disregard all these because it has been to the Kindergarten ? Not at all. It leaps upon its horse, swings into a spirited gallop, higher, wider, more rapidly ; it has soon galloped through the entire room and its cheeks low with joy and pleasure. Now it dismounts, puts on the helmet, takes the sword in the hand and swings it full of active pleasure upon the lively (*) horse as it again mounts upon its back. In this way it continues until it is tired, when it dismounts and puts the horse in his place, that its brothers, larger and smaller, may arm themselves with their playthings. It places them in order, leads them in marches and songs which it has learned in the Kindergarten. "Soldiers must have a drum when they march, and also for lively boys the drum is perfectly splendid." Rum, tum, rum, tum, and now the joy is universal. From play to play it goes, and so the Kindergarten in miniature is set up at home.

Has it however played with its tin soldiers till it is tired, it does not as formerly run away and leave them lying in wild disorder about the floor. No, it carefully places them in their box, which is now put in its place. Nor does it forget at home the rules of the Kindergarten. With

astonishment and delight the mother observes all the favorable changes which have taken place in her little darling.

And is it otherwise with the little girl? Joyously greets she at home her doll from which she has been separated all the forenoon. Quickly she dresses it, feeds and caresses it, and does every thing skilfully and intelligently which she was not able to do before; teaches it all the beautiful songs and tells it all the pretty stories she has learned, and makes her own application of moral rules to it. Then she gives it the building box and the perforated paper, and the doll must build and embroider and lay sticks and sit so still and straight.

And now the gymnastic exercises must be done and the brothers and sisters must help. They all lift their little arms up to represent branches of trees with nuts, whose leaves the wind easily moves. Lightly,lightly now move their little fingers,now more strongly; now the wind blows harder, at last the arms shake too and fro, then clap, clap, clap, the nuts fall upon the floor, the little hands fall and grasp them, and the little fingers search after them amidst the dancing, shouting and delight of all. And so it continues with joy and rejoicing.

And are these the same dolls which formerly she threw into the corner when she was tired playing with them; the same which she before, out of wantonness, broke, the head or tore off an arm, or a foot, only in order to examine it and in spite of the fear of punishment? Even in spite of repeated punishments would she continue to do this, for it was a naughty child with which no one could do any thing.

And now what punishment has the Kindergarten used upon this naughty child to make it so good and joyous at home? what charm has it given to it which always admonishes it to be friendly, contented and agreeable? How! no punishment, no rod? No, no! It has only had its little

head filled with beautiful plays and thoughts out of which it continually brings something new. When the treasury of playthings in its room offers nothing new, its little hands have been made skilful so that it can create things for itself. The kindergarten offers the simple colorless material that looks like nothing at all when it lies in the box, and from this the child can charm forth numberless things whenever it wishes. And why should it not wish? All the brothers and sisters rejoice at it, and the older school maidens submit willingly to it in the beautiful plays, and wish too, many times, that they could go to the Kindergarten instead of to the school. Why has mamma not sent them there? What to them are all the numerous ready-made variegated playthings which they receive at every hand and which they throw aside as superfluous whenever they get any thing new? what are all these compared with the wood boxes, paper and sticks out of which the little sister is able to make an inexhaustible quantity of new things. How skilfully it folds the little pieces of paper into so many forms, and bring out of them something new and beautiful! And how beautifully it uses the shears in cutting—and also the paste! All, even the greater sisters, must first learn from it. Yes, if they only had time and did not have to do so much school work.

The mother looks thoughtfully and astonished at her child, and thinks she too will go to the Kindergarten and learn the wisdom which it teaches—learn how it busies the children and makes them skilful and their senses so alert, so happy and so satisfied so that there are now no contests between them. The nursery is now actually a place of joy as it was formerly of strife, unruliness and coarseness.

Yes, go there, dear mother, Froebel calls thee there and he will confide to thee all and much more than thou thinkest. He will lay the soul of thy child open to thy gaze, let thee know how to lead and bend it, teach thee how

to cultivate its body, its mind, its disposition and heart without favoring the one or injuring the other. All the physical and mental powers are developed according to his teaching harmoniously and without injury to one another. The steadiness of work and the intercourse in the little society unfold its character and give the foundation for a life of activity. The child becomes accustomed to work, and this makes its mind contented. It listens without compulsion and willingly gives its own wishes up if it is required. Some say the children become formal in the Kindergarten. Is this possible when they know so well how to submit, when they carry on so intelligently at home what they have learned in the Kindergarten? No, it is not possible; for the child develops from within; nothing is grafted on to it, nothing poured into it. It sees, recognizes and constructs, and these powers become its property at home where they are employed as valuable material, as a means against ennui, against ill-humor, against ill-manners. Is this formal training? No, never, and never more.

It has been asserted that the children become too playful by the variety in the Kindergarten, and incapable of steady work in school. Is this true, dear mother, and can it be true if thy child considers, comprehends and represents what it conceives? It learns, indeed, much which the school does not give, where it must sit and hear what is taught to it, and is not allowed to make any thing to represent its thoughts in self-activity and work. That indeed is not easy for it; but, dear mother, is this the fault of the Kindergarten or the school? Oh, over that is much to be said and wished. But only patience! The time for the improvement of the school will come. Let us hope it is not too far distant.

How long shall the child remain in the Kindergarten? The lawful age for attending school is at six years. And the authorities are indulgent until the child

is seven years old if they know it attends the Kindergarten. You, however, dear mother, must judge from the effect you observe on your child. So long as it continues so joyously at its work just so long it is benefited by the Kindergarten. Do you not observe the Kindergarten prepares it to receive the training of the school. With its little sticks it lays an abacus (a calculating machine), and afterwards makes it on the slate. On the blackboard it has long ago learned to count and to divide into fourths, eighths, etc., has learned by the division of the cube. Fractions are too difficult for the lowest class in the school.

So soon, however, as the child begins to be weary of the occupations of the Kindergarten; so soon as it ceases to show a fresh, lively interest in its play, becomes dreamy, and betrays evidence of ennui, its mind requires stronger, more nourishing mental food. And this is the age to send it to the school where it may receive more abstract instruction. Whether it will be more happy there we will later investigate. That the child is prepared, however, to receive solid instruction we cannot doubt.

How, however, is it with the objection that the Kindergarten does not teach religion and cultivate the religious nature. Dear mother, hast thou actually looked at it from all sides, and canst thou ask this? Hast thou not in the short daily morning prayer, heard it give thanks to God for the protection of the night—not seen in the stories of the Kindergarten, as also in the work in the garden, the evidence of the power of God in nature, and in the human heart? Even, indeed, choice Biblical stories are not wanting. Does not the love of God's commands develop in the little heart most beautifully by the love, sociability, friendliness, and care which they not only exercise over one another, but over all that which belongs to them, and towards the plants and animals? Does not holiness dwell in the little heart which has been so intimately united with all that is good, beautiful and high?

Froebel was a deeply religious man, filled with holiness, and this is many times shown in his writings. The creation he calls a thought of God coming to our view, and this is most perfectly expressed in the creation of man, who is in the image of God. "In every thing," says he, "law and order, action and rest prevail." He calls man "a child of nature, a child of humanity, and a child of God." To the mother he says: "The child, thy child is a gift of God; Godliness is to be cared for and unfolded in it." Out of the first parental tenderness he would develop in the child the love for God. Thy child is a child of God. Educate it into unity with God. Can one conceive of a deeper admonition to a religious education? Love of truth, of virtue, of right, love to God and mankind, comes out of it and resides with it.

Would you have more of religion than this in the Kindergarten? Those alone can reproach it of this want who would sow the seeds of fanaticism, dogma, confession and superstition in the innocent child's heart, and call forth a race of ill-informed, filled with discord. God be praised, the time for these draws near to an end. We look hopefully upon the joyous working army of children who bear God's image and carry unperverted hearts, and whose natural freshness and happy developement in the Kindergarten give evidence of conformity to nature in the early years of childhood. And the evidence in favor of Froebel's teaching is seen not only in the children, but also in the *Kindergartner*. In spite of its being a calling which causes weariness, and taxes the health; in spite of the little pecuniary reward, none forsake this calling who have been touched by the inspiration of the master. To the priesthood of children is she dedicated, and the holy temple in which she prays, teaches and works, is the holy child's heart. How much higher is thy mission, dear mother, when thou hast comprehended the prophetic word, when it has inflamed

thy soul, and thou, entering, learnest of the nature of thy inborn, the little ones laid on thy heart, given to thee to care for and ennoble! A treasure has been given to thee, and a guide who conducts thee into the department of education which otherwise would only have oppressed thee as an unsolved riddle. Thy task becomes easier to thee now, and the means for its fulfilment have been given by Froebel. What the Kindergarten has begun thou completest now at home; for the kindergarten should not take thy child from thee; it should only teach thee to cultivate and educate it according to its nature, and grant to thee the means which thou hadst not out of thy own self discovered. Froebel calls thee and enlightens thee, works with thee, and in common creation thy work becomes complete. He demands of thee to carry out what he wishes; you, however, need him for an understanding of thy high calling.

Hast thou once obtained it, thou wilt not forget it; for whoever once learns it parts with it never more. Thou hast then in thyself the most certain proof of the truth, the purity, the imperishability of his teaching.

Has it become clear to us that the Kindergarten exercises a beneficial influence upon the nurseries of the cultivated classes, so it will not rejoice us less to perceive that it is likewise rich in blessings for the common homes of the working classes.* Among the latter the children are not spoiled by an excess of ready-made playthings. That simplicity which Froebel demands in plays and occupations is usually present. A little piece of paper and a pair of shears every child may obtain from its father or mother. A stick of wood may be found everywhere out of which the father may cut blocks and little sticks. With these

* In America these distinctions hardly exist. The rich to-day are often the poor to-morrow, and vice versa.

the child who was rude and quarrelsome, in the way, and shoved about by everybody, now sits quietly in its little corner, cuts and folds figures out of paper, or lays sticks on the stool, or if it has none, on the floor ; builds all possible forms with blocks, sings the little Kindergarten songs that rejoice and make the heart of the adult happy, and the father and mother who, perhaps, are cross and ill-natured from their work, permit it to sing the beautiful songs, and tell the pretty stories which it has learned to them. Unconsciously a better family feeling is awakened and strengthened. Joy, love and peacefulness which the child has brought home spread among the other members of the household, and the first step in morality, culture and happiness proceeding from the child is taken. The spirit of the Kindergarten has been introduced into the family.

Receive it joyously, you mothers, and know that the way to goodness, progress in culture and morality, to no one is more easy, or difficult, be it among the higher or lower classes. Is the child of the well-to-do through the spirit of culture which surrounds it better prepared for the influence of the Kindergarten ? so is the child of the humble better prepared by the simplicity and absence of excessive gratification in which it has grown up. Froebel banishes the useless superfluity with which the children of the rich are surrounded ; he calls the poorest to him, and shows them the happiness of childhood, which consists in a life in nature, in the use of the simplest things in play and pleasure, in habits of activity, in skilfulness and work, and finally in the developing power of culture. Indeed, far beyond the age of childhood his teaching brings blessings which unite the classes in society together, since he brings them together in their play occupations, and in their culture in morality and mental developement. Educated together during the first years of childhood they will not hate and despise each other later in life. They will

know that nothing distinguishes and elevates except higher culture and morality, and that in this each may be like the other. Are the children from the beginning so guided, and is the same spirit which we hope of the future carried into the schools, places of pleasure and of work, in which rich and poor, proud and humble, enjoy and cultivate themselves together as Froebel wished? So will not a little be done to bridge over the chasm which now separates so many industrious and excellent men from one another. A great step will be taken to moderate or obviate the dangerous crisis which, through a mistaken understanding of social conditions, threatens society. Therefore let each do his part no matter to what class in society he belongs, and the blessing will return to himself and his family.

A FRIENDLY ADMONITION.

We close here with a friendly admonition for the physical welfare of our children and the success of the Kindergarten :—Among the many objections urged against it, we hear one sometimes from physicians which has a certain justification. It is that the Kindergarten may be the means of spreading children's diseases at an age when they are less able to withstand them than they are at the usual age that children attend school. In part this objection is well founded. We must concede it, though we cannot add that the Kindergarten is therefore to be rejected. But the blessings which it brings are very much greater than the injuries which originate from it from time to time. Yet the objections, so far as they are well founded, must become the occasion for their removal. And here, dear mother, comes your duty, a duty which likewise becomes a right when it is fulfilled by another to you. When you have one or several children sick with some children's disease, you would be very glad perhaps to send your healthy child away

from the infectious air of your house, and perhaps you send it to the Kindergarten. But you forget, dear mother, that the germs of disease may already be in its blood, and that in a few days it may be taken down, and that it may infect one of the happy children in the Kindergarten, and this another and so on till a whole army of children have been seized with the disease. And what you do in this case happens to you at another time when another mother is situated as you now are. Therefore be warned to carefulness and conscientiousness, for what you do for the community it does for you. When one of your own children is sick with some children's disease, do not send your healthy children among other children until the danger is over. Let every mother do this, and believe me, the benches of the Kindergarten will be less frequently empty, and to you no danger, but only blessings come.

It often happens that you may recognize by the cough, or by eruptions on the skin, a contagious disease, in which case keep your child at home till the physician declares it is safe for it to go about again.

The fulfilment of this duty will contribute very much to make this objection of no account. It is not the mother alone, however, who must act in the matter. It is the duty of society, of the magistrates, to make the cause of the Kindergarten their own, and to watch over its interests. Physicians must also exercise a sanitary oversight over the children, and send them away whenever it is necessary. They should also instruct the Kindergarten early to recognize the symptoms of children's diseases so that she may exclude those who might otherwise be the means of spreading contagion further. Thus may the objections to the Kindergarten be obviated, and only its good features remain to bless those most dear to all—our little ones.

CONCLUDING WORDS.

From the birth of the child until it may enter the Kindergarten it is to be hoped that Froebel's system of training may be allowed to have its influence, and that all will learn to love and prize it.

In conclusion, we cannot help wishing and hoping that every one who knows and honors Froebel's system for the improvement of human education will labor for its advancement. The needs of our schools are generally known and many times they have been spoken of, but never till now has a remedy been found. Here must Froebel's spirit act purifyingly and improvingly, and lead to independence in thought and skilfulness in work. The culture of the school must not be one-sided, and remain directed exclusively on the mind, but an equilibrium must be established between body, mind and heart ; and more stress must be laid upon the culture of character. The reformer of our schools, Pestalozzi, must be followed by the reformer Froebel, whose system in the hands of a great teacher will attain all those ends so much desired both in the public school, the gymnasium and higher seminary for girls. In his system is to be found the pattern for all. He has only applied it in the Kindergarten, but already to the classes between the Kindergarten and the school and likewise youths' gartens a more thorough culture of the body during the school period is given. And to Froebel's system is also joined the culture of character.

Those who are thoroughly acquainted with Froebel's system perceive the right way to a complete and timely reform of our schools. Our educators have thus far, for the greater part, excluded it ; but when they shall have deeply studied and known it, the great leader will not long be wanting who shall gain for it such a place in our schools

as was gained for Pestalozzi through the life-long devotion and self-sacrifice of Diesterweg. Then will the Kindergarten become a part of the communal or public school system, through which alone it can be made a common means of culture for all. But the greatest reform will be effected through the classes for the training of teachers in the female schools, those preparing teachers for the middle and elementary, as well as for the higher schools. In these classes the theory of teaching in general, and especially Froebel's system, will be taught, and this will be completed by actual experience in the Kindergarten itself. The future mothers will then no longer enter unprepared upon their holy work, but by their training in the schools and by actual experience in the Kindergarten will be qualified to guard, to care for and to guide the treasures that a good providence may afterward lay upon their hearts.

Thus does Froebel's training begin with the life of the child and complete its work in the fully matured young woman who is qualified by it for her part in the improved culture of the human race.

May the time not be far distant when it shall gain the fullest recognition and success.

APPENDIX.

THE RIGHTS OF CHILDREN, AND THE TRUE PRINCIPLES OF FAMILY GOVERNMENT.

BY HERBERT SPENCER.

IF we are once sure of our law—sure that it is a Divine ordination—sure that it is rooted in the nature of things, then whithersoever it leads we may safely follow. A true rule has no exceptions. When therefore the first principle from which the rights of adults are derived, turns out to be a source from which we may derive the rights of children, and when the two processes of deduction prove to be identical, we have no choice but abide by the result, and to assume that the one inference is equally authoritative with the other.

That the law—Every man has freedom to do all that he wills, provided he infringes not the equal freedom of any other man—applies as much to the young as to the mature, becomes manifest on referring back to its origin. God wills human happiness ; that happiness is attainable only through the medium of faculties ; for the production of happiness those faculties must be exercised ; the exercise of them pre-supposes liberty of action ; these are the steps by which we find our way from the Divine will to the law of equal freedom. But the demonstration is fully as complete when used on behalf of the child, as when used on behalf of the man. The child's happiness, too, is willed by the Deity ; the child, too, has faculties to be exer-

cised ; the child, too, needs scope for the exercise of those faculties ; the child therefore has claims to freedom—rights as we call them—coextensive with those of the adult. We cannot avoid this conclusion, if we would. Either we must reject the law altogether, or we must include under it both sexes and all ages.

Should it be argued that the relationship in which a parent stands to his child, as supplying it with the necessities of life, is a different one from that subsisting between man and man, and that consequently the law of equal freedom does not apply, the answer is, that though by so maintaining it a parent establishes a certain claim upon his child—a claim which he may fairly expect to have discharged by a like kindness toward himself should he ever need it, yet he establishes no title to dominion. For if the conferring an obligation establishes a title to dominion in this case, then must it do so in others ; whence it will follow that if one man becomes a benefactor to another, he thereby obtains the right to play the master over that other ; a conclusion which we do not admit. Moreover, if in virtue of his position a parent may trench upon the liberties of his child, there necessarily arises the question : To what extent may he do this ? may he destroy them entirely, as by committing murder ? If not, it is required to ascertain the limit up to which he may go, but which he must not exceed ; a problem equally insoluble with the similar one just noticed.

Unless, therefore, the reader can show that the train of reasoning by which the law of equal freedom is deduced from the Divine will, does not recognize children, which he cannot ; unless he can show why a certain share of liberty naturally attaches to both childhood and manhood, and another share to only one, which he cannot ; he must admit that the rights of the youth and the adult are coextensive.

There is one plausible looking way of meeting these arguments. It may be argued that in the child many of the faculties of the future man are undeveloped, and that as rights are primarily dependent upon faculties, the rights of children cannot be coextensive with those of adults, because their faculties are not so. A fatal objection this, did it touch the question ; but it happens to be wholly beside it. The fullest endowment of rights which any being can possess, is *perfect* freedom to exercise *all* his faculties. And if each of two beings possesses *perfect* freedom to exercise *all* his faculties, each possesses *complete* rights ; that is, the rights of the two are *equal* ; no matter whether the faculties are equal or not. For, to say that the rights of the one are less than those of the other, because his faculties are fewer, is to say that he has no right to exercise the faculties he has not got—a curious compound of truism and absurdity.

We say that a man's character may be told by the company he keeps. We might similarly say that the truth of a belief may be judged by the morality with which it is associated. Given a theory universally current amongst the most degraded sections of our race—a theory received only with considerable abatements by civilized nations—a theory in which men's confidence diminishes as fast as society advances—and we may safely pronounce that theory a false one. On such, along with other evidence, the subordination of sex was lately condemned. Those commonly observed facts, that the enslavement of women is invariably associated with a low type of social life, and that conversely, her elevation toward an equality with man uniformly accompanies progress, were cited in part proof that the subjection of female to male is essentially wrong. If now, instead of *women* we read *children*, similar facts may be cited, and a similar deduction may be drawn. If it be true that the dominion of man over woman has been op-

pressive in proportion to the badness of the age or the people, it is also true that parental authority has been stringent and unlimited in a like proportion. If it be a fact that the emancipation of women has kept pace with the emancipation of society, it is likewise a fact that the once despotic rule of the old over the young has been ameliorated at the same rate. And if in our own day we find the fast-spreading recognition of popular rights accompanied by a silent growing perception of the rights of women, we also find it accompanied by a tendency toward systems of non-coercive education—that is, toward a practical illustration of the rights of children.

COERCIVE EDUCATION.

If coercive education is right, it must be productive of good, and if wrong, evil. By an analysis of its results, therefore, we shall obtain so much evidence for or against the doctrine that the liberties of children are coextensive with those of adults.

Considering what universal attention the culture of the young has lately received—the books written about it, the lectures delivered on it, the experiments made to elucidate it—there is reason for concluding that as the use of brute force for educational purposes has greatly declined, something radically wrong must be involved in it. But without dwelling on this, let us judge of coercive education not by the effects it is *believed* to produce, but by those it *must* produce.

Education has for its object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perceptions and cultivate the tastes, to encourage this feeling and repress that, so as finally to develop the child into a man of well proportioned and harmonious nature—this is alike the aim of parent

and teacher. Those, therefore, who advocate the use of authority, and, if need be, force, in the management of children must do so because they think these the best means of compassing the desired object. Paternity has to devise some kind of rule for the nursery. Impelled partly by the creed, partly by custom, partly by inclination, paternity decides in favor of a pure despotism proclaims its word the supreme law, anathematizes disobedience; and exhibits the rod as the final arbiter in all disputes. And of course this system is defended as the one best calculated to curb restive propensities, awaken dormant sentiments, etc., etc., as aforesaid. Suppose now we inquire how the plan works. An unamiable little urchin is pursuing his own gratification regardless of the comfort of others ; is perhaps annoyingly vociferous in his play ; or is amusing himself by teasing a companion ; or is trying to monopolize the toys intended for others in common with himself. Well, some kind of interposition is manifestly called for. Paternity, with knit brows, and in a severe tone, commands desistance, visits anything like reluctant submission with a sharp "Do as I bid you ;" if need be, hints at a whipping or the black hole—in short carries coercion, or the threat of coercion, far enough to produce obedience. After sundry exhibitions of perverse feeling the child gives in ; showing, however, by its sullenness the animosity it entertains. Meanwhile paternity pokes the fire and complacently resumes the newspaper, under the impression that all is as it should be : most unfortunate mistake !

If the thing wanted had been the mere repression of noise, or the mechanical transfer of a plaything, perhaps no better course could have been pursued. Had it been of no consequence under what impulse the child acted, so long as it fulfilled a given mandate, nothing would remain to be said. But something else was needed. Character

was the thing to be changed rather than conduct. It was not the deeds, but the feeling from which the deeds sprung that required dealing with. Here were palpable manifestations of selfishness, and indifference to the wishes of others, a marked desire to tyrannize, an endeavor to engross benefits intended for all ; in short, here were exhibitions on a small scale of that unsympathetic nature to which our social evils are mainly attributable. What, then, was the thing wanted? Evidently an alteration in the child's disposition. What was the problem to be solved? Clearly to generate a state of mind which had it previously existed would have prevented the offending actions. What was the final end to be achieved? Unquestionably the formation of a character which would spontaneously produce greater generosity of conduct. Or, speaking definitely, it was necessary to strengthen that sympathy to the weakness of which this ill behavior was traceable.

But sympathy can be strengthened only by exercise. No faculty whatever will grow, save by the performance of its special function ; a muscle by contraction, the intellect by perceiving and thinking, a moral sentiment by feeling. Sympathy, therefore, can be increased only by exciting sympathetic emotions. A selfish child is to be rendered less selfish only by arousing in it a fellow-feeling with the desires of others. If this is not done nothing is done.

Observe then how the case stands. A grasping, hard-natured boy is to be humanized, is to have whatever germ of better spirit that may be in him developed ; and to this end it is proposed to use frowns, threats, and the stick ! To stimulate that faculty which originates our regard for the happiness of others, we are told to inflict pain, or the fear of pain ! The problem is—to generate in a child's mind a sympathetic feeling ; and the answer is beat it, or send it supperless to bed !

Thus we have but to reduce the subjection theory to a

definite form to render its absurdity self-evident. Contrasting the means to be employed with the work to be done, we are at once struck with their utter unfitness. Instead of creating a new internal state which shall exhibit itself in better deeds, coercion can manifestly do nothing but forcibly mold externals into a coarse semblance of such a state. In the family, as in society, it can simply restrain : it cannot educate. Just as the recollection of a jail and the dread of a policeman, whilst they serve to check the thief's depredations, effect no change in his morals, so, although a father's threats may produce in a child a certain outside conformity with rectitude, they cannot generate any real attachment to it. As some one has well said, the utmost that severity can do is to make hypocrites ; it can never make converts.

Let those who have no faith in any instrumentalities for the rule of human beings, save the stern will and the strong hand, visit an asylum for the insane. Let all self-styled practical men, who, in the pride of their semi-savage theories, shower sarcasms upon the movements for peace, for the abolition of capital punishments and the like, go and witness to their confusion how a number of lunatics can be managed without the use of force. Let those sneerers at "sentimentalisms" reflect on the horrors of madhouses as they used to be ; where was weeping and wailing and gnashing of teeth, where chains clanked dimly, and where the silence of the night was rent by shrieks that made the belated passer-by hurry on shudderingly ; let them contrast with these horrors the calmness, the contentment, the tractability, the improved health of mind and body, and the not unfrequent recoveries that have followed the abandonment of the strait-jacket regime ; and then let them blush for their creed.

And shall the poor maniac, with diseased feelings and a warped intellect, persecuted as he constantly is by the

suggestions of a morbid imagination, shall a being with a mind so hopelessly chaotic that even the most earnest pleader for human rights would make his case an exception, shall he be amenable to a non-coercive treatment, and shall a child not be amenable to it? Will any one maintain that madmen can be managed by suasion, but not children? that moral force methods are best for those deprived of reason, but physical force methods for those possessing it? Hardly. The boldest defender of domestic despotism will not assert so much. If by judicious conduct the confidence even of the insane may be obtained—if even to the beclouded intelligence of a lunatic kind attentions and a sympathetic manner will carry the conviction that he is surrounded by friends and not by demons—and if, under that conviction, even he, though a slave to every disordered impulse, becomes comparatively docile, how much more under the same influence will a child become so. Do but gain a boy's trust; convince him by your behavior that you have his happiness at heart; let him discover that you are the wiser of the two; let him experience the benefits of following your advice, and the evils that arise from disregarding it, and fear not that you will readily enough guide him. Not by authority is your sway to be obtained; neither by reasoning; but by inducement. Show in all your conduct that you are thoroughly your child's friend, and there is nothing you may not lead him to. The faintest sign of your approval or dissent will be his law. You have won from him the key of all his feelings; and, instead of the vindictive passions that severe treatment would have aroused, you may by a word call forth tears, or blushes, or the thrill of sympathy; may excite any emotion you please—may, in short, effect something worth calling education.

THE BEST EDUCATION OF A CHILD.

If we wish a boy to become a good mechanic we insure his expertness by an early apprenticeship. The young musician that is to be, passes several hours a day at his instrument. Initiatory courses of outline drawing and shading are gone through by the intended artist. For the future accountant a thorough drilling in arithmetic is prescribed. The reflective powers are sought to be developed by the study of mathematics. Thus all training is founded on the principle that culture must precede proficiency. In such proverbs as "Habit is second nature," and "Practice makes perfect," men have expressed those net products of universal observation on which every education is ostensibly based. The maxims of a village school-mistress and the speculations of a Pestalozzi are alike pervaded by the theory that the child should be accustomed to those exertions of body and mind which will in future life be required of it. Education means this or nothing.

What now is the most important attribute of man as a moral being? What faculty above all others should we be solicitous to cultivate? May we not answer, the faculty of self-control? This it is which forms a chief distinction between the human being and the brute. It is in virtue of this that man is defined as a creature "looking before and after." It is in their larger endowment of this that the civilized races are superior to the savage. In supremacy of this consists one of the perfections of the ideal man. Not to be impulsive, not to be spurred hither and thither by each desire that in turn comes uppermost; but to be self-restrained, self-balanced, governed by the joint decision of the feelings in council assembled, before whom every action shall have been debated and calmly determined. This it is which education—moral education at least—strives to produce.

But the power of self-government, like all other powers, can be developed only by exercise. Whoso is to rule over his passions in maturity, must be practiced in ruling over his passions during youth. Observe, then, the absurdity of the coercive system. Instead of habituating a boy to be a law to himself as he is required in after life to be, it administers the law for him. Instead of preparing him against the day when he shall leave the paternal roof, by inducing him to fix the boundaries of his actions and voluntarily confine himself within them, it marks out these boundaries for him, and says, "cross them at your peril." Here we have a being who, in a few years, is to be his own master, and, by way of fitting him for such a condition, he is allowed to be his own master as little as possible. Whilst in every other particular it is thought desirable that what the man will have to 'do, the child should be well drilled in doing, in this most important of all particulars, the controlling of himself, it is thought that the less practice he has the better. No wonder that those who have been brought up under the severest discipline should so frequently turn out the wildest of the wild. Such a result is just what might have been looked for. Not only does the physical force system fail to fit the youth for his future position, but it absolutely tends to *unfit* him. Were slavery to be his lot no better method of training could be devised than one which accustomed him to that attitude of complete subordination he would subsequently have to assume. But just to the degree in which such treatment would fit him for servitude, must it unfit him for being a free man among free men.

WHY IS EDUCATION NEEDED?

But why is education needed at all? Why does not the child grow spontaneously into a normal human being?

Why should it be requisite to curb this propensity, to stimulate the other sentiment, and thus by artificial aids to mold the mind into something different from what it would itself become? Is there not here an anomaly in nature? Throughout the rest of creation we find the seed and the embryo attaining to perfect maturity without external aid. Drop an acorn into the ground and it will in due time become a healthy oak, without either pruning or training. The insect passes through its several transformations unhelped, and arrives at its final form possessed of every needful capacity and instinct. No coercion is needed to make the young bird or quadruped adopt the habits proper to its future life. Its character, like its body, spontaneously assumes complete fitness for the part it has to play in the world. How happens it, then, that the human mind alone tends to develop itself wrongly? Must there not be some exceptional cause for this? Manifestly: and if so, a true theory of education must recognize this cause.

It is an indisputable fact that the moral constitution which fitted man for the predatory state, differs from the one needed to fit him for this social state to which multiplication of the race has led. The law of adaptation is effecting a transition from one constitution to the other. Living then, as we do, in the midst of this transition, we must expect to find sundry phenomena which are explicable only upon the hypothesis that humanity is at present partially adapted to both these states, and not completely to either—has only in a degree lost the dispositions of savage life, and has but imperfectly acquired these needed for social life. The anomaly just specified is one of these. The tendency of each new generation to develop itself wrongly, indicates the degree of modification that has yet to take place. Those respects in which a child requires restraint, are just the respects in which he is taking after the aboriginal man. The selfish squabbles of the nursery, the

persecution of the playground, the lying and petty thefts, the rough treatment of inferior creatures, the propensity to destroy—all these imply that tendency to pursue gratification at the expense of other beings, which qualified man for the wilderness and which disqualifies him for civilized life.

We have seen, however, that this incongruity between man's attributes and his conditions is in course of being remedied. We have seen that the instincts of the savage must die of inanition ; that the sentiments called forth by the social state must grow by exercise, and that if the laws of life remain constant this modification will continue until our desires are brought into perfect conformity with our circumstances. When now that ultimate state in which morality shall have become organic is arrived at, this anomaly in the developement of the child's character will have disappeared. The young human being will no longer be an exception in nature, will not as now tend to grow into unfitness for the requirements of after life, but will spontaneously unfold itself into that ideal manhood whose every impulse coincides with the dictates of the moral law.

Education, therefore, in so far as it seeks to form character, serves only a temporary purpose, and like other institutions resulting from the non-adaption of man to the social state, must in the end die out. Force in the domestic circle, like magisterial force, is merely the compliment of immorality ; immorality is resolvable into non-adaptation ; non-adaptation must in time cease ; and thus the postulate with which this old theory of education starts will eventually become false. Rods and ferules, equally with the staffs and handcuffs of the constable, the jailer's keys, the swords, bayonets and cannon, with which nations restrain each other, are the offspring of iniquity, can exist only whilst supported by it, and necessarily share in the badness of their parentage. Born therefore as it is of

man's imperfections, governing as it does by means of those imperfections, and abdicating as it must when Equity begins to reign, Coercion in all its forms, educational or other, is essentially vicious.

The main obstacle to the right conduct of education lies rather in the parent than in the child. It is not that the child is insensible to influences higher than that of force, but that the parent is not virtuous enough to use them. Fathers and mothers who enlarge upon the trouble which filial misbehavior entails upon them, strangely assume that all the blame is due to the evil propensities of their offspring and none to their own. Though on their knees they confess to be miserable sinners, yet to hear their complaints of undutiful sons and daughters you might suppose that they were themselves immaculate. They forget that the depravity of their children is a reproduction of their own depravity. They do not recognize in these much scolded, often beaten little ones, so many looking-glasses wherein they may see reflected their own selfishness. It would astonish them to assert that they behaved as improperly to their children as their children do to them. Yet a little candid self-analysis would show them that half their commands are issued more for their own convenience or gratification than for corrective purposes. "I won't have that noise!" exclaims a disturbed father to some group of vociferous juveniles; and the noise ceasing, he claims to have done something toward making his family orderly. Perhaps he has; but how? By exhibiting that same evil disposition which he seeks to check in his children—a determination to sacrifice to his own happiness the happiness of others. Observe, too, the impulse under which a refractory child is punished. Instead of anxiety for the delinquent's welfare, that severe eye and compressed lip denote rather the ire of an offended ruler—express some such inward thought as "You little wretch, we'll soon see

who is to be master." Uncover its roots, and the theory of parental authority will be found to grow not out of man's love for his offspring but out of his love of dominion. Let any one who doubts this listen to that common reprimand, "How *dare* you disobey me?" and then consider what the emphasis means. No, no, moral force education is widely practicable even now, if parents were civilized enough to use it.

But of course the obstacle is in a measure reciprocal. Even the best samples of childhood as we now know it will be occasionally unmanageable by suasion; and when inferior natures have to be dealt with the difficulty of doing without coercion must be proportionably great. Nevertheless patience, self-denial, a sufficient insight into youthful emotions, and a due sympathy with them, added to a little ingenuity in the choice of means, will usually accomplish all that can be wished. Only let a parent's actions and words and manner show that his own feelings is a thoroughly right one, and he will rarely fail to awaken a responsive feeling in the breast of his child.

ONE HUNDRED HINTS AND SUGGESTIONS TO PARENTS CONCERNING FAMILY GOVERN- MENT. •

SELF-CONTROL.

1. Perhaps the most important rule for parents is that they govern their own thoughts, feelings and emotions. The self-control which rules their lives reacts favorably on the character of the children.

SIMPLICITY IN GOVERNMENT.

2. So far as it is possible, govern a child in the most simple and natural manner ; by a word, a look, an example ; by gentleness and love, rather than by harshness.

THE CHILD'S NATURE.

3. Study the nature of the child carefully and adapt your methods to it. Be careful to recognize and cultivate its individuality rather than try to mould it after any prescribed pattern.

IRRITABLE CHILDREN.

4. When children are irritable, do not make them more so by scolding and fault-finding, but correct their irritability by good nature, and mirthfulness. Irritability comes from errors in food. Bad air, too little sleep, a necessity for change of scene and surroundings, from confinement in close rooms, and lack of sunshine.

MORTIFYING CHILDREN.

5. Never mortify a child or shock its self-respect by depreciation of its worth.

FLATTERY.

6. Nor on the other hand ever flatter a child by insincere, artful, servile attentions, nor gratify their vanity by undeserved commendations.

PRAISE.

7. Praise may and ought to be used on all proper occasions. The expression, "that is well done," is a tonic to the mind of the child as well as the adult. Children often starve for honest, deserved praise. Never fail to bestow it. It is one of nature's aids. The parent who never praises a child, does wrong.

FEAR.

8. Do not govern a child through fear of you, but rather by such a love and respect that it will be pained to violate your wishes.

FIRMNESS.

9. Be firm, yet gentle, when necessary, and insist on obedience to all commands ; but never ask what is unreasonable or impossible.

FREEDOM.

10. Do not govern too much, but give a child the largest freedom consistent with the rights of others and its own good. It is unfortunate for a child to be constantly under the eye of a master so that all freedom of action

is repressed. On the other hand, where its own freedom interferes with the rights of others, use such checks and guidance as the case requires.

PLAY.

11. Children should be allowed to play a great deal. It is nature's method of working off the overflow of the physical and mental powers. Playfulness is the fragrance, the aroma—the bloom of childhood. Let no rude hand prevent the child from playing more than from breathing, but furnish suitable opportunities for its gratification. If a child is naturally averse to play, through any defect of organization, try and cultivate a love for it.

ORDERING CHILDREN.

12. Children should not too frequently be "*ordered*" to do thus and so. When necessary they may, however, be *commanded*; ordering children about hurts their self-respect. Commanding them as a dignified officer does his army, cultivates it.

CONTENTION.

13. Never contend with a child, or allow it to argue the case with you.

NOTICING FAULTS.

14. Do not notice every little fault and reprove it. How would you like this yourself?

PERFECTION.

15. Do not expect perfection. A child is an undeveloped creature, beautiful as a budding rose, but it cannot do every thing well more than its parents can.

DRESS.

16. Do not dress a child so nicely that it cannot romp and play in the dirt without spoiling its clothes. Plain, strong clothing for use, not for show, is most appropriate for a child.

IMPURITY.

17. Teach a child to shun what is impure, not only in thought and action, but in food, drink, and its physical surroundings. It is as bad to breathe impure air as to use impure words.

COURAGE.

18. Cultivate courage and self-reliance in children, so that when older they will not dread responsibilities.

NERVOUS CHILDREN.

19. Nervous children must be treated with more delicacy than robust ones.

MAKING PROMISES.

20. Do not make too many promises to your children ; but when made keep them.

GIRLS AND BOYS.

21. Teach girls to be brave and full of courage, and boys to be gentle and refined in feeling.

HARMONY OF DEVELOPMENT. .

22. Maintain a harmony of development between body and brain, so that neither shall outgrow the other.

WEAK PARTS.

23. If any part of a child's nature is weak or deficient,

take particular pains to develop it by proper training. If the chest is weak, let the child practice those exercises which will make it strong. If the child is timid, gradually expose it to those dangers which will make it self-reliant. "To make a brave man, educate bravely," says Jean Paul.

AN ENEMY.

24. Never assume the attitude of an enemy to your child.

THE GENTLEMAN AND LADY.

25. Never educate a child to be a gentleman or a lady alone, but to be a man or woman.

IMPULSE.

26. Do not be guarded by the impulse of the moment, but by your best cultured judgment.

CHILDREN NOT ALL BORN GOOD.

27. Multitudes of children are badly born, and it is impossible by any system of training to make them what they should be. Remember this, and then do your best.

SELF-RESTRAINT.

28. Early teach a child to restrain and hold in check its passions.

FALSE METHODS.

29. It is wrong to punish a child for what it cannot help, or treat it harshly as some do when it is hurt and cries.

ANOTHER ERROR.

30. Never say to a child, "You stupid little thing!"

IDEAL CHILDREN.

31. Do not try to produce an ideal child. It would find no fitness in this world.

TOO MUCH OF A GOOD THING.

32. Do not govern children too much. Why should a child need so much more governing than a calf, a colt, or a dog.

BE PRACTICAL.

33. Do not adopt impractical notions, but be practical.

BETTER EXPERIENCE.

34. Dearly bought experience is a lesson which all children must to a certain extent experience. Do not expect to entirely protect them from it. Let every child early experience the results of its conduct, be it good or bad, the same as adults do; at least to a moderate extent.

LABOR.

35. Teach a child early that its pleasures are only to be obtained by labor, by carefulness, by doing the right thing. If it will not put up its playthings it should not have them. If it will not get ready for a pleasure walk in time let it remain at home.

GRATIFICATION.

36. Never give a child all it cries for, or wishes, but let it be content with what is best for it.

SELF-WILL.

37. Do not fear the exhibition of a reasonable amount of self-will in a child. It is an evidence of independence and a

desire for freedom. A liberty loving child does not want to be tyrannized more than an adult. Let us modify our methods to suit such natures, only demanding that they must do to others as they would be done by.

ROUGH AND READY DISCIPLINE.

38. Remember that rough and ready discipline is the product of an inferior mind, while a civilized system of family government can only come from thoughtfulness, self-control, patience, study, and much mental effort. Brutes can bite, and scratch, and growl, only human beings can be kind and generous.

CHILDREN NOT ALIKE.

39. Modify your methods according to the temper of your child ; no two are alike or require exactly the same treatment.

MOTIVES.

40. You will need not only to analyze the motives of your children and determine which are base and curb them, but your own motives, and educate yourself to act from the highest. Those parents who act from high motives in the discharge of parental duties become quite as much benefited by that self-restraint which they must exercise as their children.

DISCOURAGEMENT.

41. Never become discouraged. The fruit of your labors may not show itself at once, but be sure if you have planted and watered wisely there will be in the end an abundant return of happiness for your work.

GRATIFYING CHILDISH DESIRES.

42. It is perfectly right to gratify the natural and innocent desires of children to a reasonable extent. Nine times out of ten these instincts are correct unless they have inherited diseased ones from their parents, in which case caution must be observed to correct the perversion. Always feed your children on simple, substantial, nourishing food. If you set them the example they will willingly follow it. Their tastes are easily perverted by indulgences, and then it is more difficult to manage them. Study carefully the natural laws of diet and build on them. The same law should rule concerning drink. Pure water, milk and the simple sweetened juices of fruits are the best drinks for man and child. Children ought to have all the good fruit they can eat. Children generally love sweets, and they may be indulged in sweet fruits, pure sugar, honey, etc., to a reasonable extent, especially if it is taken at the proper time, with the meal and as a part of it. Candies are generally more or less poisoned by earths' flavors and coloring matter. They had better be entirely discarded and pure sugar substituted in moderate quantities.

MAGNETIZING CHILDREN TO DO WRONG.

43. Parents and teachers often lack self-control themselves, and they magnetize children into rebellion, rage and obstinacy, and the contest descends into a regular fight for the mastery. This is pitiful in the extreme, and the child is sure to suffer great cruelty in such a crisis. Parent and teacher are only fit for their office when perfectly calm, wise, and of just mind, and sympathetic of heart. They should be capable of penetrating to the mind and heart of the child, and judging thence what may rightfully be required of it.

THE MOTHER'S PERSONAL CARE.

44. Mrs. Horace Mann says:—A mother should feed her own children, I do not speak merely of nursing them with the breast, which it is her duty to do, if her own health and strength will permit, for every child doubtless contends much more successfully with disease who is nursed by the food nature has prepared for it than by any substitute ; but I speak of later administration of food. It is a season when proper self-denial can and ought to be inculcated, and it also is important what diet children have. They should never be left to share the cup of tea, or the cup of cordial, the premature bit of meat, or vegetable cooked in fat, which will be likely to be given them by domestics. One taste of a bit of cake is enough to excite an unhealthy appetite for that pernicious viand, and all other sweets and sweet compounds. If the mother has the meal in her own charge, that temptation and that indigestion may be spared alike. Nor will the overfeeding so common with children, be likely to occur. Their meals should not be hurried, nor arbitrarily curtailed for reasons of convenience to the feeders. Habits of refinement are also to be taught in connection with eating, which if not taught early, are liable to be learned with difficulty, and at the cost of much fault-finding, an evil that should always be avoided, if possible.

THE NERVOUS TEMPERAMENT.

45. If a child inherits a nervous temperament, great pains should be taken to cultivate the vital temperament. This is best done by cultivating quiet habits, giving plenty of sleep and abundance of healthy food, especially bread and milk, nuts, fruits, etc. If on the other hand a child inherits a phlegmatic temperament, the nervous system may be stimulated more.

SCROFULA.

46. Scrofula is the curse of modern civilization. Hardly a family which has received the benefits of culture, but has a taint of scrofula. When children are scrofulous they should have the very best physical education possible, live much out of doors, go to the seaside in summer. Cultivate athletic exercises, learn to love the sunshine and eat only wholesome, nutritious food.

SYMPATHY.

47. Children need sympathy. Parents should be able to comprehend their notions and take an interest in their thoughts and feelings. It will give a stronger hold on them and there will be a closer bond of sympathy which will strengthen the child's moral convictions and keep it from going into wrong courses in after life.

SCOLDING.

48. It is a real sin against the child's nature to scold it. There may be times when a short, sharp, severe reprimand, which is far from being scolding, is necessary ; but constant scolding, which is nothing but fault-finding and reprimanding, is an error into which many excellent parents fall. It has little place in any true system of family government.

SELF-HELP.

49. Children ought to be trained to be self-helpful, to know how to do for themselves, how to amuse themselves. It is a mistake to think they must be watched every moment, and have a nurse stand over them from morning till night. A healthy child, like a human being, is the better for being left alone a portion of each day.

MODERN METHODS.

50. Modern methods of governing children aim to be in harmony with natural law. When they are so, they are beneficial, pleasurable : when not so, painful.

RULES.

51. Never tamper and handcuff a child with a multitude of rules. Its nature should be spontaneous. Adults may hedge themselves around with as many rules as they please. It is their own affair ; but children cannot bear this treatment.

THE NATURAL ORDER.

52. The child's mind unfolds like a plant after a natural order. Do not interfere with this method, but carefully promote it. Do not expect the fruit before the flower has unfolded. Do not expect the flower before the tender leaf and stalk has grown.

HEROIC TREATMENT.

53. The old methods in medicine were heroic. The results were, multitudes of patients died who might have lived. Modern methods are gentle, simple, natural, and the patients recover. The old method of training a child was heroic and vast numbers of children had their natures and dispositions ruined. We have had experimenting enough of this sort.

THEATRICAL CHILDREN.

54. In some families children are made a show of before company to an extent that would suggest the idea that they were being trained to the theatrical profession. Such precocity and boldness in social matters is injurious

to the child, begetting, as it does, selfishness and vanity, and causing a dislike for the humble and obscure duties and labors that all children should be trained to perform. Let them in the family and in society be noted rather for modesty and quietness, than for pertness and premature forwardness.

FRIGHTENING A CHILD.

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play, and never fear it,
Active life is no defect ;
Never, never break its spirit ;
Curb it only to direct.

Would you stop the flowing river,
Thinking it would cease to flow ?
Onward must it flow for ever ;
Better teach it where to go.—

THE ROD.

56. The Golden Rule says with truth :

A parent who doesn't know how to govern a child without whipping it, ought to surrender the care of that child to some wiser person. Sportsmen once thought it was necessary to lash their dogs in training them for the field. They know now that the whip should never be used. Horsemen once thought that it was necessary to whip colts to teach them to start and stop at the word, and pull steadily. They now know that an apple is better than the lash, and a caress better than a blow. If dogs and horses can be thus educated without punishment, what is there in our children which makes it necessary to slap and pound them ? Have they less intelligence ? have they colder hearts ? are they lower in the scale of being ?

We have heard many old people say : “ If we were to bring up another child we would never whip it.” They are wise, but a little too late. Instead of God doing so little for children that they must be whipped into goodness, He has done so much for them that even whipping can’t ruin them ; — that is, as a rule. But, alas, there are many exceptions to this rule. Many children are of such quality that a blow makes them cowardly, or reckless, or deceitful, or permanently ugly. Whipping makes children lie. Whipping makes them steal. Whipping breaks their spirit. Whipping makes them hate their parents. Whipping makes home distasteful—makes the boys runaways, makes the girls seek happiness anywhere and anyhow. Whipping is barbarous. Don’t whip.

AN HONORABLE AMBITION.

57. It is far better to give a child a good constitution, strong arms, a deep chest, a clear eye, perfect teeth, a pure skin, dexterity with the hand, a love for truth, a desire for purity, courage, hope, trust, love and the ability to take care of himself than, without these things, to leave him all the wealth of a Cræsus.

WILD GIRLS AND BOYS.

58. Don’t be afraid of wild boys or girls. They often grow up to be the very best men and women. Wildness is not viciousness.

GET NEAR THE BOYS.

59. A distinguished teacher says :—“ To get into a boy’s heart, you must first get the boy-heart into you, then bring him up with you into the thoughts and feelings of a man.”

FUN.

60. Boys love fun more than any thing else. Every true parent should see that they have enough of it and of the right kind. The same teacher quoted above says :—

“ I am persuaded that very much of dissipation, the contamination of bad company, the frequent corruption of taste and manners, — and sometimes loss of all, — that is mourned in our higher institutions of learning, would be avoided if some rich and wise friend of each college would endow therein a Professorship of Fun.”

ASKING IMPOSSIBILITIES.

61. Never ask impossibilities of a child. They are weak creatures with little power of self-control. Parents often ask more of them than they can give themselves. Try and learn a child's capacity, and ask no more of it than it can perform.

THE WILL.

62. Never break a child's will. It is the most essential part of the character. Parents often mistake the nature of their children and call them obstinate when they do not obey, when the truth may be they are not capable of obeying, have not will enough to do what is required.

DISCOURAGING A CHILD.

63. If you wish to get a child to do its best, encourage rather than discourage it. Encouragement stimulates it ; discouragement acts like a wet blanket, and puts out the fires of ambition most effectually in the childish nature.

REVERIE.

64. Sometimes a child is inclined to what may be called reverie, in which a large part of the faculties of the mind

are inactive. When this is the case, vigorous efforts should be made to arouse the dormant ones. The child should be called away from itself and its books, made to mingle with lively children, to take part in sports and games, to live out of doors as much as possible, and encouraged to enjoy life rather than to indulge its own fancies.

CORRECT HABITS.

65. From the very first, children should be subjected to good habits in every respect. Especially with regard to eating, drinking, sleeping, studying and any industry they may follow. This will save the parent much trouble, and be a lasting source of strength to the child in later years. With many life consists largely in trying to overcome vicious habits which need never have been formed.

TEMPER.

66. Some children are high tempered and easily fly into a passion, are easily irritated and prone to anger. All such should be treated temperately, and they should not be subjected to any influences which will excite them. As they grow older, they should be taught self-control and to use vigorously their wills, to hold any burst of emotion in check. Much of the irritability of children is the outgrowth of imperfect digestion and the action of unnatural food and bad air on the tender, excitable nerves of the child.

AFFECTION IN THE FAMILY.

67. There is a general impression that in American families, there is less affection shown by parents to their children than there ought to be. Many parents with puritanical habits of thought are cold, austere, reserved towards the little ones which heaven has committed to

their charge. Kissing is almost unknown in some families, and the pleasant greetings at morning, noon and night, do not exist. This is all wrong. Affections should rule in every home. The family life should be full of sweetness, tenderness and beauty. And especially should it be manifested towards the children. Cultivate then, you parents, affection as one of the beautiful flowers of humanity which will bear most precious fruit.

MOTHERS' APRON-STRINGS.

68. It is an old saying that children "brought up at their mothers' apron-strings are most likely to go wrong when thrown on their own guidance, and when they once go astray, they go to the wildest excesses." Such government represses instead of fosters self-control. The child which is constantly watched, and never trusted, is pretty sure to abuse its liberty when acquired. Not all children can be tied to the apron-strings, but when such a nature exists, every possible effort should be given to invigorate the whole nature and foster self-reliance, both physical and intellectual. Nothing is more debilitating to the character than to be held too closely to "mothers' apron-strings."

EMOTIONAL CHILDREN.

69. Some children are too emotional in their natures. They are all feeling, all tenderness, all excitement. Now emotion is necessary and constitutes the larger part of one's nature. It seems to be a sort of safety-valve through which the excess of nervous energy flows off. But if so much flows off that there is insufficient for the practical needs of life, then there is a waste. The reservoir of force, is drained to the very bottom. Emotional children need special care. The muscles need development, the will

needs strengthening and the intellect cultivating. The more the intellect is developed and exercised on practical knowledge, the less danger will there be of the emotion becoming excessive.

EARLY ASSOCIATIONS.

70. Make the early associations of the child of such a nature that it will be pleasant in mature life to look back upon them. To do this it is not necessary to surround it with elegances, but only give it opportunities to enjoy natural existence. Companions, studies, sports, amusements, should all produce a pleasant impression. Their affectional nature should not be blasted and chilled. Impressions acquired first last longest. Even in old age we remember our childhood's joys and sorrows more vividly than our maturer experiences.

MISTAKES OF PARENTS.

71. Parents often over-estimate the ability of children to do what is right. A little child has very little experience to fall back upon to correct its errors. Its little judgment is immature, and parents should make allowance for this in all their discipline.

OLD CHILDREN.

72. Some children are made old before their time by a false method of training. They are taught things beyond their years, know what they ought not to know till older. Especially is this the case with children brought too early into society. They jump from childhood to early maturity, and all the bloom of youth is lost. Then parents do not permit this.

MISUNDERSTOOD CHILDREN.

73. Sometimes a child inherits or acquires a trait of character which neither parent possesses except in embryo, or if they do possess it, it is hidden by the necessities of practical life. It may be a love for music, poetry, natural history, art or mechanics. The whole bent of the child's mind turns to things which the parent considers useless. Such children are apt to be scolded and laughed at, and perhaps forbidden to indulge in their much-loved inclinations. This is cruel—wrong. It is the parents' duty to understand the nature and disposition of the child, and train it in accordance with that nature. Only by so doing can they fulfil their own obligations and maintain that respect which they deserve.

HARDENING CHILDREN.

74. Tender, delicate children need hardening, but it must be done nicely and not by excessive exposure or privation. It should be done gradually and cautiously, by degrees, and little at a time. If done in this way, hardening is beneficial, otherwise it often hardens them out of the world.

SELFISH CHILDREN.

75. Children are by nature selfish, and parents must not expect them to be models of generosity and kindness as they grow older. However, they should be taught that duties are to be fulfilled as well as rights claimed. As early as possible the child should be taught that its happiness does not do much consist in gratifying every impulse as in rendering service to others.

SELF-HELP.

76. Children should not have all their wants supplied without any effort of their own. Early train them to help

themselves, to make their own playthings, and even a portion of their own pocket-money. By so doing they will prize them more, and get an idea of self-help, so necessary in after life.

OBEDIENCE.

77. Children should be taught to obey their parents promptly and lovingly. Parents, on the other hand, should not ask unreasonable things, and should make their requests in the spirit of love rather than hate.

ESTEEM.

78. Children should be taught to esteem their parents most highly, but this can only be done by setting before them the example of a beautiful life.

TOO MUCH ADVICE.

79. Parents often surfeit their children with advice and corrections. The advice may be good, but they cannot assimilate all at once. It is like overloading the stomach with food, and produces a condition which nullifies the good effects of all the precepts.

DULL CHILDREN.

80. As bright children may be spoiled by slothfulness, so dull ones may be made bright by industry. The mighty force of labor is nowhere more apparent than here.

AN EXPERIMENT.

81. Lycurgus, the great law-giver, once took two whelps from the same litter and ordered them to be bred in a very different manner. The result was, one became a street scavenger, the other skilled in hunting. As a les-

son to his fellow-citizens, he ordered these whelps to be produced in a public hall, in which was placed a hare and a pot of boiled meat, whereupon, as bred, the one flew at the hare and the other greedily ran at the vessel. At this Lycurgus adds ; " You see these whelps do as they were bred, for though they are both of one litter, yet the diversity of breeding hath made the one a good hound, and the other a cur good for nothing but to lick pots and dishes."

FILTHY LANGUAGE.

82. Children ought to be made to abstain from using filthy language ; for words are the shadows of thoughts and actions. They should be taught to be affable and courteous in conversation, and not to insist on a victory in conversation, but to yield in dispute rather than press a point beyond what is right.

QUARRELING CHILDREN.

83. Children often have quarrels among themselves, and it will be difficult to prevent it entirely, even in the best regulated families. Perhaps the best cure in such cases is to teach them to know, understand and try to live up to the requirements of the golden rule. Every child should learn this rule not only by heart, but have it become a part of its nature. As two dogs in a quarrel may be separated by pouring water over their heads, so children in a quarrel may be mollified by pouring pleasant words into their ears.

MOROSENESS.

84. Moroseness is the opposite of mirthfulness, and may be cured by it. Make a child laugh and her sullenness flies away. Indeed in subduing any trait of character, the best means is to cultivate an opposite trait.

BEGINNING THE DAY ARIGHT.

85. It is very desirable that every day should be begun right rather than wrong. Begun right and it is pretty sure to end right ; begun wrong and it is more likely to end wrong. We know the father of a large family who always comes to the breakfast table with a smile, and who wakes up good nature in every child before the meal is over which lasts generally all day.

HARD TASKS.

86. Parents who desire their children to become lovers of knowledge should not give them too hard tasks in early youth, or they will become satiated, disgusted with learning before they can comprehend its use or value. Always keep them hungry for knowledge, by giving them a little less than they crave, and be sure it is presented in an agreeable manner.

THE MEMORY.

87. While the memory is a very useful faculty, yet it is generally cultivated at the expense of the understanding. Committing to memory is well enough in its place, but to make it the foundation of an education is a great mistake.

PROVOKE NOT.

88. "Fathers, provoke not your children to anger, lest they be discouraged."

ASKING BREAD.

89. "If a son shall ask bread of any of you, that is a father, will he give him a stone ; or if he ask a fish, will he give him a serpent ; or if he shall ask an egg, will he offer him a scorpion ? "

EFFEMINACY.

90. Children who are indulged too much, pampered, fed on delicacies, kept in hot houses, will surely become effeminate. They ought to "rough it" enough to make them tough and rugged ; for it is only those who can conquer in a world like ours where the struggle for existence is so great that only the strong win.

FLATTERY.

91. Keep your children from associating with flatterers, the voluptuous, the intemperate, the evil speaker, the profligate and the obscene. If fathers have any care for the well-being of their children, they will drive all such from their door. Let them associate with the pure, strong, healthy, industrious, brave, whether found among the rich or poor.

TRUE RICHES.

92. Teach your children that true riches do not consist in possessions, but in character, and that the poorest of all paupers are the idle, dissolute, proud, arrogant, good-for-nothing creatures to be found everywhere, some of them rolling in wealth.

GYMNASTICS.

93. Children ought to be taught gymnastics. It educates the muscles, improves the gait, adds to the gracefulness and strength, strengthens the constitution, disciplines the mind in self-control, strengthens the will and secures longer life and better health. It is a great pity that gymnastics are not taught in all our schools.

VOCAL MUSIC.

94. Vocal Music, like gymnastics, should also be taught to the young, partly to improve the voice, and partly as a

necessary part of education, quite as much so as arithmetic and grammar.

HYGIENE.

95. So too hygiene should be considered as essential to education, and should be taught early so that its principles may become a part of the every-day life. We teach children grammar that they may know how to speak correctly. Arithmetic that they may know how to calculate correctly in their business transactions, but more important to them than either is a knowledge of the laws of life and health, that they may know how to avoid disease, and eat, drink, sleep, bathe, breathe, in short, live correctly. This knowledge does not come by instinct more than a knowledge of grammar does.

SOLOMON'S ADVICE.

96. "Train up a child in the way it should go, and when it is old it will not depart from it."

MISTAKEN KINDNESS.

97. There is sometimes too much mistaken kindness in the management of children. The law of love is great, but united with firmness is greater. Your children can be your aids in many ways. Make them helpful and useful, and you make them happier. Let them early form habits of neatness and order, and when you are weary you will not have to wait on their carelessness. Teach them to give you courteous speech and manners, and they will live to honor you. Let no part of your house be too good for your family. Let the boys' as well as the girls' bedroom be bright and cheery. Take great pains to have the home attraction stronger than can come from outside influences. So few children confide in their parents or guardians.

Would it not be well to take an interest in them and draw them towards us, so that they will always be frank and unreserved with us ?

A LESSON.

- 98 A little elbow leans upon your knee—
 Your tired knee that has so much to bear—
A child's dear eyes are looking lovingly
 From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
 Of warm, moist fingers holding yours so tight
You do not prize the blessings overmuch—
 You almost are too tired to pray to-night.
- But it is blessedness ! A year ago
 I did not see it as I do to-day—
We are all so dull and thankless, and too slow
 To catch the sunshine till it slips away.
And now it seems surpassing strange to me
 That while I wore the badge of motherhood
I did not kiss more oft and tenderly
 The little child that brought me only good.
- And if, some night, when you sit down to rest,
 You miss the elbow on your tired knee—
This restless curly head from off your breast,
 This lisping tongue that chatters constantly ;
If from your own the dimpled hands had slipped,
 And ne'er would nestle in your palm again,
If the white feet into the grave had tripped—
 I could not blame you for your heartache then.
- I wonder that some mothers ever fret
 Their little children clinging to their gown ;
Or that the footprints, when the days are wet,
 Are ever black enough to make them frown ;
If I could find a little muddy boot,
 Or cap, or jacket, on my chamber floor—
If I could kiss a rosy, restless foot
 And hear it patter in my house once more ;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I !
But ah ! the dainty pillow next my own
Is never rumpled by a shining head !
My singing birdling from its nest has flown—
The little boy I used to kiss is—dead.

WHAT SHALL WE DO WITH OUR DAUGHTERS.

99. Give them a good school education. Teach them to cook healthful food. Teach them to wash, to iron, to mend stockings, to sew on buttons, to make their own clothes, and a well-fitting shirt. Teach them to bake ; to know that good cooking saves medicine. Teach them that a dollar is worth one hundred cents ; that only those are saving who spend less than they receive, and that whatso-ever more is spent tends to impoverish. Teach them that they are much better dressed in strong cotton garments than in silk, if they are in debt. Teach them that one round, full face is worth more than fifty beautiful consumptive ones. Teach them to wear strong shoes. Teach to make good purchases, and to see to the reckoning of their accounts. Teach them that they spoil God's image when they lace tightly. Teach them good common-sense, confidence, self-defence and industry. Teach them to do garden work and enjoy nature. Teach them likewise, if they have money enough, music, painting and all arts, remembering always that these things are secondary. Teach them that walking is much better than riding, and that wild flowers are very beautiful to those who observe them. Teach them to despise all make-believes, and that one should say, yes or no, when one really means it. Teach them that happiness in marriage depends neither upon the

station nor the wealth of the husband, but upon his character.

If you have taught your daughters all this, and made them understand it fully, then let them, when the time comes, marry in perfect confidence ; they will be sure to find their way without further assistance.

WHAT SHALL WE DO WITH OUR SONS.

100. Give them a good education. Teach them to be brave, strong, true. Teach them to respect women and treat them as their equals. Teach them to be pure in thought, deed and action, to despise meanness and falsehood. Teach them to be self-supporting and ashamed of idleness. Show them the way to love nature, to love the sunshine, exercise in the fresh air and honorable work. Teach them to hate tobacco, rum, all strong drinks, and to love fruits and simple foods. Teach them to spend their evenings at home or in good society and never to go into the haunts of vice and sin. Teach them all the virtues, none of the vices, and they will, when you are old and ready to depart, rise up and call you blessed.

1625

AIDS TO
FAMILY GOVERNMENT;
OR,
FROM THE CRADLE TO THE SCHOOL,
ACCORDING TO FROEBEL.

By BERTHA MEYER.

TRANSLATED FROM THE SECOND GERMAN EDITION BY

M. L. HOLBROOK, M.D.

TO WHICH HAS BEEN ADDED AN ESSAY ON

THE RIGHTS OF CHILDREN

AND

THE TRUE PRINCIPLES OF FAMILY GOVERNMENT,

By HERBERT SPENCER.

Motto. "COME, LET US FOR OUR CHILDREN LIVE."

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